بسم الله الرحمن الرحيم



Medical Guidance & Teachings of Prophet Muhammed ﷺ

By

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Introduction

These are beautiful medical guidance & teachings from our Nabi ﷺ regarding uses of Quranic verses, Dua, natural herbs, food products, medicines, diseases, principles & etc. under the heading of Tibb-e-Nabawi ﷺ (Medical Guidance of Nabi ﷺ). Please refer my new book "Basic encyclopedia & basic pharmacology on Tibb e Nabawi ﷺ

For example: -

1. *Taking medicine at one side of mouth*
2. *Putting medicine in nose*
3. *Not doing Hijamah on Wednesday*
4. *Getting infected with major skin diseases on Wednesday*
5. *Walking (movement of intestines) (you will get reference of it in lesson Sanna)*
6. *Principles of eating*
7. *Principles of drinking*
8. *Nazar (evil eye)*
9. *Sehar (Black magic) & much more. The reference you will get in the respected lessons.*

For instance: -

The doctor should have a proper knowledge of treatment method.

Narrated by Hazrat Amir Bin Shuaib ﷺ that Nabi ﷺ said "Whoever gives medical treatment with no prior knowledge of medicine will be responsible (for any harm done). *[Ibn Ma-jah: 3595; Book. 31; English vol. 4; Hadees. 3466]*

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ۗ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿٢٦٩﴾

Allah ﷻ says in *Chapter 2 (Surah) Baqarah verse no. 269* that I (Allah ﷻ) teaches Hikmat (wisdom) to whom, he is made to benefit the people greatly.

Scientific examples: -

Eating & doing things with right hand:

Narrated by A'isha رضى الله عنها that Nabi ﷺ used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes & combing his hair. (Al-Ash'ath says Nabi ﷺ used to do so in all his affairs). *[Bukhari: 5380; Book. 70; English vol. 7; Book. 65; Hadees. 292]*

Please refer my new book also "Basic encyclopedia & basic pharmacology on Tibb e Nabawi ﷺ

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Let's see if science helps us in finding any answer to Why Muslims are asked to use their right hand more than the other. What could be the wisdom behind this?

Nabi ﷺ ate using His Right Hand Fingers & licked His Fingers after meals: -

Please read below the facts about it: -

If we start any new work or use new thing with right hand or right leg our approach of brain towards this act is left side of the brain means we initially use the left side of the brain for that act let see the scientific fact of left side & right side of the brain. & judge yourself the miracle of this Sunnah.

A new scientific research has proven that our hands (especially the right hand) have enzymes that are also present in our saliva. In simpler words, the digestive process actually begins with our fingers as they break down the food that we eat. A simple method to see the effects of our hands on digestive process are as follows: -

1. Take 2 bowls filled with plain water, now put right hand in one bowl & left hand in other for some time & see for any changes in the water, you will see some water changes in both the bowls but more in right hand bowl, these changes are due to digestive enzymes present on our fingers.
2. Now put some vegetables in both the bowls & again dip the right & left hand in each bowl for some time & see the changes on the vegetables, you will see that the vegetables gets softer more in right hand bowl means that our right hand has more active enzyme than left, so it is Sunnah to eat with right hand.
3. These enzymes help the digestive process & if we eat with spoon (etc.) we lose the opportunity of the enzymes present on right fingers.
4. Also it is believed & proved that licking of right fingers after meals are good & beneficial for digestion & remember it is Sunnah & it is a well-known proverb (saying) "fingers licking are good"!

About Brain: -

As we know that science tells us that when we do exercise, it helps in keeping your body healthy. There are different types of exercises for every part of the body & if done over & over again, keeps that part more functional. Same goes with brain exercises, when you do them over & over again they help in developing connections in the brain. As there are two main lobes of the brain (Right & Left).

According to a research "The concept of right brain & left brain, thinking developed" that took place in the late 1960, by an American psycho biologist "Roger W Sperry". He discovered that the human brain has two very different ways of thinking (functioning).

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Please remember that the left lobe of brain acts on the movement of right side of the body & right lobe of brain acts on the movement of left side of the body (This is called as criss-cross system).

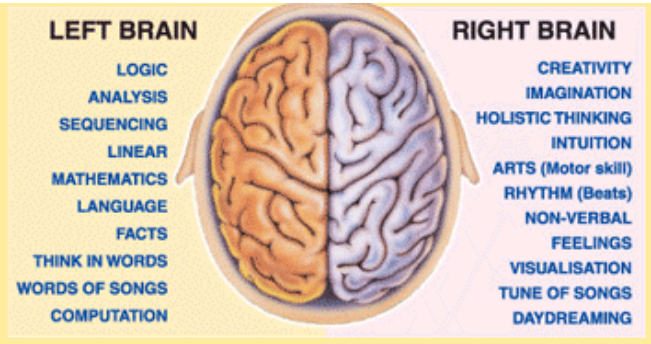
Right side brain: -

The right brain visualizes & processes information in an intuitive & simultaneous way, looking first at the whole picture & then the details. The right brain is referred to as the analog brain. It controls three-dimensional sense, creativity & artistic senses to allow us to function as humans.

Means the right side brain is more active in imaginations (means to form a picture in the mind) about things or information in intuitive way (means instant understanding or inspirations without actual thinking) both function takes place at the same time. The right hemisphere is mainly in charge of spatial abilities (means doing work in steps), face recognition & processing music. It performs some maths, but only rough estimations & comparisons. The right brain also helps us to comprehend visual imagery & make sense of what we see. It plays an important role in language, particularly in interpreting context & a person's tone.

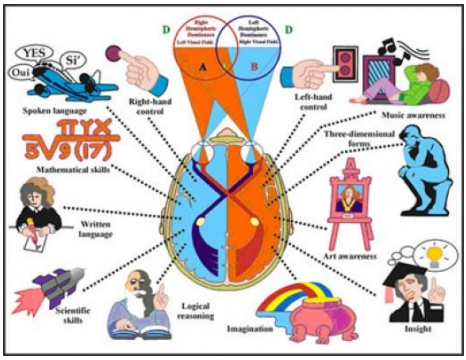
Left side Brain: -

The left brain verbalizes & processes information in an analytical & sequential way, looking first at the pieces then putting them together to get the whole. Sperry was awarded a Nobel Prize in 1981, although subsequent researches had shown things aren't quite as polarized as once thought (nor as simple)."
Left brain is also referred to as the digital brain. It controls reading & writing, calculation & logical thinking. Means left brain is more active in expressing things in words & processes information by analyzing & examining work or things in proper order & do the work in regular way.
In general, the left hemisphere is dominant in language: processing what you hear & handling most of the duties of speaking. It's also in charge of carrying out logic & exact mathematical computations. When you need to retrieve a fact, your left brain pulls it from your memory.



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The brain's right hemisphere controls the muscles on the left side of the body, while the left hemisphere controls the muscles on the right side of the human body. When we blink the right eye, we use the left side of the brain because of the criss-cross wiring & due to this criss-cross wiring damage to one side of the brain affects the opposite side of the body.



So to conclude when we use more the right hand it gives more exercises to left side of the brain making it & its functions stronger & eating & etc. is Sunnah with right hand & remember we use both hands equally while offering Salah. This is beauty of Sunnah of our Nabi ﷺ.

And it is Sunnah of Nabi ﷺ to start a good work with right hand by this we activate the left side brain & left side of brain is more active & powerful in analysis, logical thinking, doing work in proper order in regular way & etc. So by starting a good work with right hand or right leg helps us in positive response of brain.

The right handed person use their left side brain more & left handed person use their right side of the brain more, so right handed person are more logical, linear, good at maths, calculation, language learning, good at words, do thing in order in regular way by mostly analyzing the work better, has good hand writing.

The left handed person are more creative, think holistic (means taking in consideration of all aspects), good at arts & work skill, better in visualizing, rhythmic, have mostly bad hand writing & work step by step.

Medical Guidance & Teachings of Nabi ﷺ

Medical guidance & teachings of Nabi ﷺ was & is neglected by us, we perform many Sunnah of our Nabi ﷺ except Sunnah of treatment, eating & uses of food products as treatment. Sahabah paid a lot of importance to medical Sunnah of Nabi ﷺ, & learnt, taught & performed the respected Sunnah.

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Allah ﷻ had taught principles of treatment to our Nabi ﷺ, for the whole world, but we do not learn them nor perform them. It is not like this, that we do not believe on them but we do not pay importance to them, nor do we know them. Sahabah were very well versed with medical Sunnah of Nabi ﷺ & perform them & got great success in treating themselves & others.

This science is called as Tibb-e-Nabawi ﷺ there are beautiful descriptions & guidance about diseases, to which modern medical science has yet not understood & discovered.

Dear respected READERS! We should make these Sunnah of treatment alive, as they very well deserve to be. These Sunnah are forgotten & neglected ones, to which we need to bring awareness. The reward for this work will be unimaginable.

Sahabah learnt these Sunnah very well & did people coming after Sahabah & so on, but in between we forgot these Sunnah & today our generation is very far from these. Please join the mission of making these Sunnah alive so that WE all will be benefitted, as Sahabah use to get. Nabi ﷺ & Sahabah used these Sunnah of treatment, & the patients use to get well immediately or sooner than what we do in today's era.

How to use this book

1. Read one page daily of this Book as today's lesson & one page of previous day's lesson or please read one chapter a week, means read the same chapter again & again daily for a week, so that you can learn the lesson, perform & teach others.
2. Best read the book in company of whole family, fix one time & read daily one page or little more. Teach & explain to your children about it. See that your children understand the lessons properly.
3. It may take some time to understand & learn the language; slowly you will find them easy. The Arabic words & English words, in bracket which are given in the middle of the Hadees English translation, are the words given in the respected Hadees, they are to make you understand & pronounce the words properly & to get the correct idea what is mentioned in the Hadees. The translation work is done in such manner that it does not change the meaning, order & way of the respected Hadees. So for this reason you may find it little difficult & confusing, but daily reading will make it easy. Try to bring the respected Sunnah in your life & habits as well.
4. The book is in three parts, part-1 is regarding rules, principles of Tibb e Nabawi, Ruqyah, Black magic, Evil eye, eating Habits, Wet Cupping etc.

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part-2 is about uses of herbs, vegetables, Milk, water etc. part-3 is regarding diseases like Fever, cough cold & etc.

Preface

The causes for many diseases are mainly due to Nazar (evil eye), Sehar (Black magic), mischief of Jinns, destiny, bad habits & etc.

Nabi ﷺ use to treat diseases of soul, body, mind & etc. (all), & paid a lot of importance to Dua (supplications), Ruqyah, uses of herbs, meals, natural products, diet, Salah & etc. to be used for treatment. (Ruqyah is spiritual healing using Quranic verses & Dua; please refer lesson no. 4 to11, in part-1, to know about it).

Ruqyah & Dua comes at first place followed by other ways of treatment; today we have lost the importance & guidance about Dua & Ruqyah completely, we think to take medicines & go to a doctor first, we do not realize that, our Nabi ﷺ taught us to do treatment with Dua, Ruqyah, food, herbs & etc.

There are many diseases to which modern medical system FAILS to treat effectively, the reason is that they try to treat all diseases with medicines only, & do not know about Nazar (evil eye), Saher (Black magic), mischief of jinns etc., nor they do not know the sign & symptoms. But the respected Nabi ﷺ & Sahabah knew the sign & symptoms, diagnosis & treatment of the above said.

Our children suddenly fell ill or many times the patient's all the reports appears to be normal, doctors say the patient has nothing except he is suffering from psychological problems, but actually they suffer from Nazar (evil eye) or Sehar (Black magic) or mischief of jinn or else. Or we back-bite about others, this give raise to digestive system diseases to which no modern methods can diagnose with any tools or methods (Its mentioned in Hadees that anyone who back-bites about others, he eats meat of his own dead brother) (By this we get many digestive diseases).

We can easily get affected with the above, anytime, any age, anywhere, any place & any season. But do not worry the treatment for the same is easy & has Barkat & complete cure in it. (The treatment are given in respected lessons)

Please read my lessons No. 4 to 11 in part-1 first (about Ruqyah (spiritual healing) Nazar & their treatment). There is a complete detail given about Sehar (Black magic), Nazar (evil eye), Ruqyah & their treatment. Also questions & answers are given regarding Ruqyah; also you will find Quranic Ruqyah text in Quranic fonts.

Lastly please participate to distribute this book in the whole world, also teach others & please do read & learn the lessons daily (a small part of it in your

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homes) in company of all family members especially ladies & children so that our new generation should know this science from childhood.

Also if anyone of you wishes to distribute this book for free can contact me on my email. My address & email etc. all are given in later page.

The aim of this book is to spread the medical science of our Nabi ﷺ among Muslims & other religion people so that the new generation will be well versed with it.

In future we can start short courses on Tibb-e-Nabawi ﷺ after S.S.C or H.S.C or after medical graduation courses.

About the Author

After completing my studies, I joined my father's business soon, because I was the eldest son, I was Al-Hamdulillah very good at studies. I always wanted to be a doctor & serve people & work on Tibb-e-Nabawi (Prophet ﷺ's medical science). I use to always study medical science privately, though I was in business.

I quit from my business at the age of 36 years old & got admission in Dr. D.Y. Patil college of Ayurveda & Research Institute, Nerul, (Navi Mumbai), to complete my graduation & to become a doctor.

I got passed in all classes in first attempt, with good ranks, I completed my graduation in 2012, at the age of 41 years old, than I completed my post-graduation in 2013, in alternative medicine, from Nature Cure Institute, International Council for Complimentary Medicine, Lucknow, than completed PhD in Alternative Medicine in 2014, from Calcutta University.

I am, Al-Hamdulillah, DOCTOR OF MEDICINE (M.D), & DOCTOR OF PHILOSOPHY (PhD), currently doing my own practice, family physician & surgeon, consultant of chronic diseases, medical counselor, medical lecturer, writer & medical tutor for final year medical students all subjects & most important working on Tibb-e-Nabawi ﷺ to bring awareness.

I started reading Tibb-e-Nabawi ﷺ (medical science of Prophet ﷺ) at the age of 20 years, at that time no Tibb-e-Nabawi ﷺ book (medical science of Prophet ﷺ) was available in English, I read Tibb-e-Nabawi ﷺ which was available only in Urdu, I was from English medium school & college & completed all my studies in English, so because of this I could not understand Tibb-e-Nabawi ﷺ properly, & felt that if, Tibb-e-Nabawi ﷺ would be in English, I could have understood it much better.

So I felt an obligation to learn it & work on it & write a book on it in English language so that all English knowing people can understand it easily & properly.

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About Tibb-e-Nabawi ﷺ & the Book

Introduction: -

It is a medical science of the Last Prophet of Islam, Muhammad ﷺ (of Allah ﷻ in English. Medical knowledge was also provided from Allah ﷻ to Him ﷺ.

This Book is in three parts, part-1 is about rules, principles of Tibb e Nabawi, Ruqyah, Black magic, Evil eye, eating habits etc. part-2 is regarding uses of herbs, fruits, vegetables, plants, grains etc. & part-3 is about diseases & their treatment & etc. which are mentioned in Hadees.

I started to write this book part 1, 2 & 3 from 4th October 2013 & completed the Book, (part 1, 2 & 3) on 4th February 2017.

In the book, in Nabi ﷺ guidance section, in the Hadees English translation, the Arabic words given in bracket are the words mentioned in respected Hadees. (Please do not get confused).

Principle: -

Tibb-e-Nabawi ﷺ is mostly based on recitation of Ruqyah (Islamic spiritual treatment for evil eye, black magic & etc.) & uses of herbs, fruits, vegetables, natural food products, eating habits, Salah, Dua, Quranic verses, Allah ﷻ's names, drinking habits, ethics & diseases & their treatment.

Rule: -

1. All diseases are curable. *[Bukhari: 5678; Book. 76]*
2. Belief in Allah ﷻ
3. Follow Prophet ﷺ's way & guidance.
4. Use herbs, fruits, vegetables, special Dua, Ruqyah, Quranic verses, Names of Allah ﷻ.

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Knowledge: -

This is based on collection & study of Prophet ﷺ's teachings, guidance & Hadees (means saying, teachings, talks & etc. of Prophet ﷺ).

References: -

Famous & authentic Books of Hadees like: Bukhari, Muslim, Tirmizi, Abu Dawud, Abu Nu-aim, Ibn Ma-jah, Musnad Ahmed, Musnad Firdous, Tabraani, Kanz al-Ummal, Baihaqi, Mustadrak Al Hakim, Tibbe Nabawi (Al-Jawzi), Shaobul Imaan, Musannaf Abdur Razzaq, Shamaa'il Muhammadiyah, & etc.

Other references: -

My work is mostly based on famous books of Hadees as mentioned above & Tibb-e-Nabawi ﷺ by Imam Ibn Qayyim Al- Jauziyah, Islamic medicine by Yusuf Al-Hajj Ahmad, Tibb-e-Nabawi ﷺ & Jadid science by Dr. Khalid Ganznawi, Plants of Quran by Dr. M. Iqtedar Farooqi, Book of Sunnah by E.M.H.Salejee & etc.

Symbols in the book: -

ﷻ is given after Names Of Allah "The Almighty" it means Glory to Him, the Exalted.

ﷺ is given after names of Prophet Muhammad (ﷺ) it means peace be upon Him.

رضی is given after names of Sahabah (male companion of Prophet Muhammad ﷺ it means "Allah ﷻ is pleased with him."

رضی الله عنها is given after the names of wives & female ummati (followers) of Prophet Muhammad ﷺ it means "Allah ﷻ is please with her"

رضی الله عنهما is given after many male companion of Prophet Muhammad ﷺ it means "Allah is pleased with them"

رحمه الله (ra) is in Arabic & is given after the names of important scholars and means Rahimahullah (English) Allah ﷻ have mercy upon him.

vol. given in references of Hadees, is volume number of the Hadees book.

Symbols in book (in bigger size fonts, in book they are small): -

ﷻ is سبحانه وتعالى, ﷺ is صلى الله عليه وسلم, رضی is رضي الله عنه.

Please Note: - Quranic references are in green colour &

Quranic verses are in RED colour & Dua are in Golden colour.

Authenticity: -

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On 2nd May, 2015 at 12.00 pm I met with ***Mr. Rafiq Dudhwala*** founder of ***DEENIYAT***, at ***Idara-e-Deeniyat***, opp. Maharashtra College, Bellasis road, Mumbai Central, Mumbai 400008. (I went to ***Mr. Rafiq Dudhwala*** with reference of ***Mr. Altaf bhai*** Gulshan Printing Press) regarding my book, he saw the presentation properly & pointed out my mistakes, like I had not mentioned the Hadees numbers, means I had only mentioned names of the books from which the references are taken. He also asked to recheck the Hadees from the original text book of Hadees, The Saheeh Sittah means the 6 authentic books of Hadees & also other books. I realized that it was very important to recheck the Hadees & etc. & further said your work should be checked by the Best Aalims who has done post-graduation & PhD & is well versed in Hadees work.

I again started reading, confirming & putting the references of the Hadees on 6-5-2015, from the respected books of Hadees like Bukhari, Muslim, Abu Dawud, An-Nasa'i, Ibn Ma-jah, Tabraani, Musnad Ahmed, Musnad Firdous & etc. & we also used software (المكتبةالشاملة) Al-Maktaba Al-Shamilah to find the references & completed the search on 30-09-2015.

Points: -

Tibb-e-Nabawi ﷺ was & is presently neglected by all class of people. Since many years no proper compilation work was done in English in India that could give a proper basic knowledge of Prophet ﷺ's science, with proper order, with Prophet ﷺ's Hadees separately, & experiences & comments of scholars separately. (Means mentioned in separate Columns).

Scholars experience should not be neglected but at the same time should be mentioned under separate heading & should not be mixed with Prophet ﷺ's guidance & Hadees, so that the readers do not get puzzled & should get a clear idea what is mentioned by Prophet ﷺ & what are scholars experiences.

Tibb-e-Nabawi ﷺ (Prophet ﷺ's medical science) is currently not present in our practical life, means we do not follow it due to ignorance, lack of awareness & lack of knowledge, (since many years for unknown reason).

Today our eating habits do not match with Prophet ﷺ's eating habits & nor medical science knows about it; we do not know about the favorite dishes of Prophet ﷺ, nor do we follow the medical science of Prophet ﷺ.

The respected Medical science of Prophet ﷺ is sent by Allah ﷻ to His Prophet Muhammad ﷺ for the benefit of whole world, but we neglect & ignore it.

In 2015, I was 44 years old, I use to read Tibb-e-Nabawi ﷺ (Books on medical science of Nabi ﷺ) since 20 years of age, I use to get puzzled & did not had a clear idea what was Prophet ﷺ's guidance & teachings, & what were scholar's guidance & teachings.

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So this made me to do, a compilation work on Tibb-e-Nabawi ﷺ (Prophet ﷺ's medical science) to bring awareness about it & remove the negligence.

Actually, my work is like a postman's work, means my job is to deliver the message of Prophet ﷺ's medical science to people in easy language & better understanding with clear & authentic references.

My work is only a compilation work, in systematic order & proper manner. May, Allah ﷻ guide me in the best way in my work & duty, to do it in such a way that it is easy for the whole world & beneficial to all.

About Hadees Books: -

All the author of the books like ***Bukhari, Muslim, Abu Dawud*** & etc. had done a beautiful piece of work by setting the Hadees in different chapter, with proper topics, grouping & etc. By their work only our work is possible. How much difficulty they must have suffered, Allah ﷻ only knows & may Allah ﷻ reward them all handsomely.

Details about the Hadees Books

Bukhari: -

There are 7563 Hadees in Sahih Bukhari with repetitions & (Without repetitions however, the total number of Hadees are around 2,600) & it is divided in 97 part (Books). Each part (book) has many chapters. It is compiled by *Abu Abdullah Imam Muhammad Al-Bukhari (ra)* (d. 256 AH/870 AD) He is known as the Amīr al-Mu'minīn in the field of Hadees. He was born on the day of Jumma (Friday) the 13th of Shawwāl 194 (A.H.). His father passed away in his childhood. At the age of sixteen after having memorized the compiled books of Imām Wakīy & Abdullāh Ibn Mubārak, he performed Hajj with his elder brother & mother. After the completion of Hajj he remained in Makkah for a further two years & upon reaching the age of eighteen headed for Madīnah, for compiling the books "Qadhāyas-Sahābah wa at-Tābi'īn" & "Tārikh al-Kabīr." Imām al-Bukhārī also travelled to other key centers of Arabia in search of knowledge like Syria, Egypt, Kufa, Basra & Baghdad.

Imām Bukhārī first started listening & learning Hadees in 205 A.H. & after getting benefitted from the Ul-mas (scholars) of his town he started his travels in 210 A.H. His memory was considered to be one of a kind; after listening to a Hadees he would repeat it from memory. It has been known that in his childhood he had memorized 2,000 Hadees. There are many Books compiled by him, it took a period of 16 years to gather the Hadees & to write the Sahih Bukhari, which sets the date back to 217 A.H. in which he started the compilation; Imām Al-Bukhārī (ra) being merely 23 years of age. Before he actually placed a Hadees in his compilation he performed ghusl (bath) & prayed two Rak'ah nafl & did Dua asking Allah ﷻ for guidance. He finalized each

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Hadees in the rawdah of Masjid An-Nabawi ﷺ (between the Prophet ﷺ's grave & his mimbar) & wrote the Hadees in the masjid. Only after being completely satisfied with a Hadees he uses to place it in his collection.

Sahih Muslim: -

Sahih Muslim is a collection of Hadees compiled by *Imām Muslim Ibn Al-Hajjāj Al-Naysāburi* (ra) His collection is considered to be one of the most authentic collections of the Sunnah of the Prophet ﷺ & along with Ṣaḥīḥ Al-Bukhārī forms the "Sahihain," or the "Two Sahihs." It contains roughly 7500 Hadees with repetitions, in 57 Books (parts) plus introductory part. (Without repetitions however, the total number of Hadees are around 3033).

Imām Muslim's full name was Abu Al-Husayn Muslim Ibn Al-Hajjāj Ibn Muslim Ibn Warat Al-Qushayri Al- Naysaburi (206-261 AH/821-875 AD). Imām "Muslim," (as his nasba shows) belonged to the Qushayr tribe of Arabs from a higher family. He was born in Naysabur (Nishapur) in 206/821. His parents were righteous people who left such an indelible impression on his mind that he spent his life as a God-fearing person & always adhered to the path of righteousness. Imām Muslim travelled widely to collect Hadees in Arabia, Egypt, Syria & Iraq; he came into contact with Imām Al-Bukhari & was impressed with Imām Al-Bukhārī's knowledge, & he kept himself attached to him up to the end of his life.

He wrote many Books & treatises on Hadees, but the most important of his works is the collection (Jami') of his Sahih Muslim. He died in 261/875 & was buried in the suburbs of Nishapur.

Abu Dawud: -

Sunan Abu Dawud is a collection of Hadees compiled by Imām Abū Dawud Sulaymān Ibn Al-Ash`ath As-Sijistānī (ra) It is widely considered to be among the six canonical collections of Hadees (Kutub as-Sittah) of the Sunnah of the Nabi ﷺ. It consists of 5274 Hadees in 43 Books (parts).

Abū Dawood Sulaymān Ibn Al-Ash`ath Ibn Isḥāq Ibn Bashīr Ibn Shaddād Ibn `Amr Ibn `Imrān Al-Azdī As-Sijistānī was born in the year 202 AH in Sijistan, a province in Khurasan, He was from Yemen.

He began to travel seeking for Hadees at a young age & reached Baghdad in 220 AH when he was 18 years old. He traveled for the purpose of checking out the possessors of Hadees to ensure their reliability before accepting their narrations. His journeys in search of knowledge took him through the lands of Khurasan, Iraq, Hijaz, Sham, Egypt & Nishapur. He was not only a muḥaddis, but also a prominent faqīh who studied extensively under Imām Aḥmad Ibn Hanbal. Imām Abū Dawood (ra) passed away on Friday, 16 Shawwal 275 AH, at the age of 73. He was buried in Basrah alongside Sufyān at-Thawrī.

Ibn Ma-jah: -

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Sunan Ibn Ma-jah is a collection of Hadees compiled by *Imām Muḥammad Bin Yazīd Ibn Ma-jah Al-Qazvīnī (ra).* It was widely considered to be the sixth of the six canonical collections of Hadees (Kutub as-Sittah) of the Sunnah. It consists of 4341 Hadees in 37 Books (parts).

His name was *Abū `Abdullāh Muḥammad Bin Yazīd Bin `Abdullāh Ar-Rab`ī al-Qazvīnī*, famously known as Ibn Mā-jah, was born in 209 AH to a non-Arab tribe by the name of Rab`ì in Qazvin (Iran).

Ibn Ma-jah spent his early years studying Hadees in his hometown of Qazvin, which had by then became a major center of Hadees. In 230 AH, at the age of 21 or 22, he travelled to various countries to seek more knowledge. He travelled to Khurasan, Iraq, Hijaz, Egypt & Sham to attend the gatherings of Hadees from scholars. Imām Ibn Ma-jah studied under some of the eminent teachers in Makkah, Madinah & Qazvin. He died on Monday, 22 Ramadan, in the year 273 AH at the age of 64.

An-Nasa'i: -

Sunan An-Nasā'ī is a collection of Hadees compiled by Imām Aḥmad An-Nasā'ī (Rahimahullah). His collection is unanimously considered to be one of the six canonical collections of Hadees (Kutub as-Sittah) of the Sunnah of the Prophet ﷺ. It contains roughly 5758 Hadees (with repetitions) in 51 Books (parts).

Aḥmad Ibn Shu`ayb Ibn `Alī Ibn Sīnān Abū `Abd Al-Raḥmān Al-Nasā'ī (214 - 303 AH/ ca. 829 - 915 AD/CE), was born in the year 214 A.H in the famous city of Nasa, situated in Western Asia known at that time as Khurasan which was a famous Centre for Islamic knowledge where many Ulama were situated & studies in Hadees & fiqh was at its peak.

In Makkah he passed away at the age of 88 on Monday 13th of Safar 303 AH in the holy city near the Ka'ba & he was buried between Safa & Marwa.

Tirmizi: -

Jāmi` At-Tirmizi is a collection of Hadees compiled by Imām Abu `Isa Muhammad At-Tirmizi (ra). His collection is unanimously considered to be one of the six canonical collections of Hadees (Kutub as-Sittah) of the Sunnah of Nabi ﷺ (It contains nearly 3956 Hadees with repetitions in 49 Books (parts). His name is Abū ʿĪsa Muḥammad Ibn ʿĪsa Ibn Sawrah Ibn Mūsa Ibn Al Ḍaḥḥāk Al-Sulamī Al-Tirmizi (209-279 AH/824–892 AD). Imam At-Tirmizi was born in the year 209 A.H. during the reign of Abbasid Khalifa Ma'munal-Rashid.

Imam Tirmizi dedicated his life totally towards the field of Hadees. He obtained his basic knowledge at home & later travelled far lands in search of knowledge; he studied Hadees under great personalities such as Imam Al-Bukhari, Imam Muslim & Imam Abu Dawud. Once Imam Al-Bukhari said to him ***"I got benefited more from you than you got benefitted from me."*** In the year 279 A.H. in a village called Bawag at the age of 70 years he passed away.

All the above Imaams worked very hard in the field of Hadees collection & compilation, only Allah ﷻ can reward them for their work.

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Index of Part-1

S. No.	Lesson No.	Subjects	Page No.
		Introduction	2
		How to use this book	6
		Preface	7
		About Author	8
		About Tibb-e-Nabawi ﷺ & the book	9
		Symbols in the book	10
		Authenticity	10
		Points	11
		Details about the Hadees Books	12
		Lessons	
1	1	Rules & Causes of diseases	20
2	2	Principles of Treatment	22
3	3	Kinds of Diseases	38
Ruqyah.			
1	4	Ruqyah (a spiritual healing)	44
2	5	Hadees on Ruqyah	49
3	6	Dua of Nabi ﷺ use as Ruqyah	59
4	7	Questions & Answers on Ruqyah	63
5	8	Quranic verses Ruqyah (Quranic Text)	80
Black Magic (Sehar) & Evil Eye (Nazar).			
1	9	Black Magic (Sehar)	99
2	10	Evil eye (Nazar)	103
3	11	Treatment of Evil eye (Nazar)	107
4	12	Healing with Names of Allah ﷻ	112
Maintenance of Health by Following Prophet ﷺ's Sunnah.			
1	13	Eating Habits & teachings of Prophet ﷺ	154
2	14	Prohibited eatables & drinks	174
3	15	Proper Eating Habits in Ramzaan	181
4	16	Sunnah of counting Tasbeh (Zikr)	192
5	17	Wet Cupping (Hijamah)	207
6	18	Sleeping Habits of Nabi ﷺ	230

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7	19	Dreams	239
Islamic socialism.			
1	20	Marriage (Nikah)	253
2	21	Rules about Intercourse & Wet dream	274
3	22	Veil (Hijaab)	283
4	23	Circumcision (Khatna)	292
5	24	Women	296
6	25	Cleanliness	302
7	26	Health benefits of Ablution (Wazoo) & Salah (Islamic Prayer) (Namaz)	307

Index of Part-2.

Fruits section			
1	27	Watermelon & Mashmelon	8
2	28	Fig (Injeer)	12
3	29	Pomegranate (Anaar)	15
4	30	Grapes & dried Grape (Raisins)	20
5	31	Quince (Safarjal) (Bahi, Bihi)	27
6	32	Banana	29
7	33	Dates (Khajur)	32
8	34	Citric fruits (Oranges & Etc.)	56
9	35	Jujube (sidr) (Ber)	59
Vegetables section			
1	36	Garlic	64
2	37	Onion	71
3	38	Ginger	75
4	39	Cucumber	78
5	40	Olive	82
6	41	Pumpkin & bottle gourd (Kaddu & Dudhi)	91
7	42	Beet root (Silq)	99
Plants, Grains, pluses & spices section			
1	43	Fenu Greek (Methi)	104
2	44	Cress (kachri Methi)	108

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3	45	Black Caraway (Kalonji) (black seeds)	111
4	46	Rehaan (Rayhan) (Tulsi) (Sweet Basil)	127
5	47	Costus (Qust)	132
6	48	Sanna (Senna)	137
7	49	Sweet Flag (Zarirah) (Charaitah)	142
8	50	Heena (Mehndi)	145
9	51	Barley (Jaw)	155
10	52	Gum Tree (Seyyal) (Babul)	164
11	53	Chicory (Kasni) (Hindb'a)	166
12	54	Thymes (Sau'tar) (saatar)	169
13	55	Memecylon (Warss)	172
14	56	Sweet / Knotted marjoram (Marzanjosh)	175
15	57	Twig Toothbrush (Miswaak)	177
16	58	Aloe Vera (Sabir)	185
17	59	Lentils (Masoor Daal) (Adas)	192
Water & Milk section			
1	60	Zamzam Water	195
2	61	Rain Water	203
3	62	Water	209
4	63	Milk & milk products	217
Gums & Barks production section			
1	64	Benzoin (Loban)	229
2	65	Indian Bdellium Gum (Guggul) (Kandar)	231
3	66	Mor Gum (Mur) (Mur Makkhi)	234
4	67	Camphor (Kaafur)	236
Others section			
1	68	Mushroom & Truffles (Kamaat)	239
2	69	Antimony (Surma) (Ismid)	244
3	70	Vinegar (Sirka) (Khal)	247
4	71	Musk (Kasturi)	250
5	72	Honey (Asal)	255
6	73	Bedouin Sheep (Ram) (Fat tailed Sheep)	265
7	74	Fish (Samak)	269

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8	75	Meat (Lahm)	277
10	76	Ashes (Raakh) (Lail)	290
11	77	Soil of Madinah	293
12	78	Chart of health benefits of eatables	296

Index of Part-3.

	Lesson No.	Subjects	Page No.
1	78	Fever	7
2	79	Cold & Cough (للخشام جيد)	13
3	80	Throat infection (Azrah) & Headache	17
4	81	Mouth (Oral cavity)	21
5	82	Nasal Therapy	28
6	83	Eye diseases	35
7	84	Heart, Qalb, cardiac problems, strengthening the heart	43
8	85	Pleurisy & others chest problems	49
9	86	Gastro intestinal diseases	54
10	87	Wet dreams, Pregnancy, Menses & other related problems	74
11	88	Children related guidance	89
12	89	Skin related guidance	96
13	90	Blood	110
14	91	Kidney related guidance	112
15	92	Grief, sorrow, depression, numbness, memory.	116
16	93	Inferior complex, frightened, sorrowness, fear	123
17	94	Weak memory (Nisyaan)	127
18	95	Epilepsy	129
19	96	Headache (migraine)	132
20	97	Sleep & insomnia	135
21	98	Narcolepsy & Stupor (الخدران) KHADRAAN	138
22	99	Sciatica (Arqunisa)	139

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23	100	Arthritis (Al-Naqras)	142
24	101	Poisoning	144
25	102	Libido (Jimaa'a)	148
26	103	Piles (Bawaseer)	149
27	104	Neutralization of acidic things with alkali things	153
28	105	Guidance during illness	157
29	106	Medicine on empty stomach & early morning	159
30	107	Contagious diseases & enforcing quarantine	163
31	108	Treat all diseases, many diseases, 70 diseases, best medicine, best treatment, Khair in treatment	166
32	109	Preparations for sickness	172
33	110	Constipation	181
34	111	Lice	184
35	112	During plaque infection	187
36	113	Treating Lesions with surgery	191
37	114	Cauterization	192
38	115	Disasters & calamities	195
39	116	Encouraging & visiting the sick & Dua to recite	197
40	117	Perfumes & its uses	203
41	118	Burns	207
42	119	Insanity	208
43	120	Pain	209
44	121	Critical illness	214
45	122	Diabetes	216
46	123	Nourishment	219
47	124	Verses of healing (Ayat Al-Shifa for Incurable diseases)	220
48	125	Blood Pressure	225
49	126	Possessed (Aaseeb)	226

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بسم اللہ الرحمن الرحیم

Lesson No. 1 Rules & Causes of Diseases

You can confirm the references of Hadees at:

1. ***www.sunnah.com*** , ***Al-Maktab Al-Shamila*** (المكتبة الشاملة) You can visit my website on: ***www.tib-e-nabi-for-you.com***

Rule No. 1

All diseases are curable.
Bukhari: *5678; Book no. 76; English vol. 7; Book. 71; Hadees. 582.*
Abu Dawud: *3874; Book no. 29; English Book. 28; Hadees. 3865.*

Rule No. 2

Allah ﷻ has sent all the diseases on earth.

Abu Dawud: *3874; Book. 29; English Book. 28; Hadees. 3865.*

Rule No. 3

The diseases & cure of the diseases, both are sent by Allah ﷻ
Ibn Ma-Jah: *3865; Book. 31; English vol. 4; Book. 31, Hadees. 3469.*
Means all diseases are curable.

Rule No. 4

Never say that following disease is not curable. But say, we do not know the cure & Inshaallah we will search the cure of it. Because Allah ﷻ have sent the diseases on earth with its cure, go & search.

HADEES

1. Narrated by Abu Khizamah ؓ that Nabi ﷺ was asked: 'Do you think that the medicines with which we treat ourselves, the Ruqyah by which we seek healing & the means of protection that we seek, change the decree of Allah ﷻ at all?' Nabi ﷺ said: 'They are part of the decree (order or decision) of Allah ﷻ". *[Ibn Ma-jah: 3563; Book. 31; English vol. 4; Book. 31, Hadees. 3437]*

2. Narrated by Abdullah ؓ that Nabi ﷺ said, "Allah ﷻ does not send down any disease, but He also sends down the cure for it."

[Ibn Ma-jah: 3564; Book. 31; English vol. 4; Book. 31; Hadees. 3438]

3. Narrated by Usamah Bin Sharik ؓ that, "I saw the Bedouins asking Nabi ﷺ is there any harm in such & such, is there any harm in such & such?' Nabi ﷺ replied to them: 'O slaves of Allah ﷻ! Allah ﷻ has only made harm in that which transgresses the honor of one's brother. That is what is sinful. They asked Oh! Rasoolullah ﷺ is there any sin if we do not seek treatment? Nabi ﷺ replied: 'Seek treatment, O slaves of Allah ﷻ! For Allah ﷻ does not create any disease but He also creates with it the cure, except for old age.' They asked, Oh! Rasoolullah ﷺ, what is the best thing that a person may be given?' He said: 'Good manners".

[Ibn Ma-jah: 3562; Book. 31; English vol. 4; Book. 31; Hadees. 3436]

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4. Narrated by Abu Al-Darda ؓ that Nabi ﷺ said, Allah ﷻ has sent down both the disease & the cure & He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful. *[Abu Dawud: 3874; Book no. 29; English Book no 28; Hadees no. 3865]*

5. Nabi ﷺ said Allah ﷻ has not sent down a disease except that He also sent down its cure; whoever knows it (the cure) knows it, & whoever is unaware of the cure, he is unaware of it; while those who are ignorant of the cure are ignorant. *[Mustadrak Hakim; Al-tibb: 8266]*

Causes of diseases: -

- Due to Nazar (evil eye), Sehar (black magic), Destiny.
- Sins.
- Imtihaan from Allah ﷻ (aaz'ma'eesh) (Trail).
- Faulty eating habits (like eating too much or eating combinations of many food items at one time).
- Not following Sunnah.
- From Allah ﷻ.
- To increase the Darajat (from Allah ﷻ) (for promotion in this world & hereafter)
- Negligence of Tibb-e-Nabawi ﷺ. (Medical science of Nabi ﷺ).
- Eating Haraam (or earning is haram) (or improper way of earnings).
- Troubling others.
- Back-biting.
- Uttering bad-words or harsh words.
- Not following Parda properly (Hijab).
- Doing Zina (prohibited way of sex).
- Not offering Salah (Namaz), Zakaat, Hajj etc.
- Not keeping proper cleanliness.
- Not doing Istanja (not washing of genitals after toilet etc.).
- Not taking bath after sex or other Farz Gusal (obligatory bath).
- Not Fasting.
- Due to mischief of shaitaan or jinn.
- Due to bad deeds, thought, intentions & etc.
- Due to not following rules of intercourse.
- Due to improper sleeping habits.

…… Lesson no. 1 has 5 Hadees ……

Please refer my new book "Basic encyclopedia & basic pharmacology on Tibb e Nabawi ﷺ

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Lesson No. 2 Principles of treatment .

Please understand properly that the diseases & the treatments are sent down by Allah ﷻ alone & the medicines acts by Allah ﷻ's will only.
We should do treatment with permissible medicines & method; we will get *SAWAAB* for treating ourselves & if we don't do so Allah ﷻ can questions for not seeking the treatment.

1. Ruqyah (a spiritual healing method) (for black magic, evil eye (nazar), pain & etc.) (refer lesson no. 4 to 11 in part-1).
2. Reciting Names of Allah ﷻ (Asmaul Husnah) (refer lesson no. 12 in part-1 Healing with Names of Allah ﷻ)
3. Reciting Dua which Nabi ﷺ recited.
4. Dua (pray to Allah ﷻ for cure & health).
5. Sadqa (Charity)
6. Namaz (Salah) (like chasht Namaz (salah) for joints).
7. Quran (means reading, special aayats & chapters for diseases, as mentioned in Hadees).
8. Istaq'faar (Seeking forgiveness from Allah ﷻ).
9. Avoiding sins (leaving gunah).
10. Special Dua (mentioned in masnoon Dua book).
11. Seeking Allah ﷻ's shelter (panah).
12. Belief on Allah ﷻ.
13. Performing Sunnah of Nabi ﷺ.
14. Sabar (to keep patients).
15. Paaki (cleanliness) (includes all bodily cleanliness).
16. Fasting (Islamic Fasting) (Roza)
17. Medicines (To put medicine in one side of mouth) (اللدود) (Ladaud)
18. To put medicine in nose (السعوط) (Saut).
19. Walking (Movement of intestines or walking).
20. Hijamah (Wet cupping).
21. Laxatives.
22. Herbs (Like honey, vegetables, fruits, plants & etc.).
23. Meal (don't eat full stomach or excessive) (Thanks to Allah ﷻ for each morsel).
24. Vomiting.
25. Food (special food substances, dishes, fruits etc.).
26. Water (drinking water which is supplicated with Dua or Ruqyah, or washing hands or sprinkling the same water on body).
27. Parhez (precautions) (do's & don't).

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28. Cauthery (Burning).
29. Avoiding eating, wearing (etc.) with haram earnings.
30. Fumigation.
31. Circumcision.
32. Marriage (Nikah).
33. Hijab (Islamic veil)
34. Treatment using soil.
35. Using Ashes.
36. Using Tooth stick (Miswaak).
37. Tahneek (giving sweet or dates to new born).
38. Boiled water (specially for kidney diseases).
39. Massage (with olive oil or etc.).
40. Water (in fever or stupor etc.).
41. Eye application (Like aloe vera, mushroom, truffles, collyrium).
42. Tropical applications. (Like soil, olive oil, Mehndi etc.).
43. Encouraging the sick.
44. Using perfumes (itar etc.).
45. Surgery.
46. Not leaving nor entering the place of epidemic.
47. Keeping our thoughts & intentions clean.
48. Sincerity.
49. Honesty.

Please read about blood donation & blood transfusion in lesson no. 17 Wet Cupping (Hijamah) in part -1 of this book as the end part of the lesson.

HADEES: -

A perfect doctor who has proper knowledge: -

1. The doctor should have a proper knowledge of treatment, as the following Hadees says: Narrated by Hazrat Amr Bin Shuaib ﷺ from his father & Grandfather that Nabi ﷺ said, "Whoever gives medical treatment with no prior knowledge of medicine, will be responsible (for any harm done).

[Ibn Ma-jah: 3595; Book. 31; English vol. 4; Hadees. 3466]

Duty of the doctor: -

2. Hazrat Abi Ramsha ﷺ says that, "Your (doctors) duty is to relief the patient & Allah ﷻ Himself is a Tabeeb (Healer). *[Musnad Ahmed page: 17037]*

Remedy for every disease: -

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3. Hazrat Jabir Bin Abdullah ﷺ says that there is a remedy for every malady (disease) & when the remedy (treatment) is applied to the disease it is cured with the permission (order) of Allah ﷻ, the Exalted & Glorious. *[Muslim: 2204; Book. 39, English Book. 26; Hadees no. 5466]*

Rules to interact with a seriously infected & contagious patient: -

4. Hazrat Abdullah Bin Abi Auif ﷺ says that Nabi ﷺ said, "When you talk to a Majzum (المجذوم) (Leprosy patient or a person suffering from unpleasant disease) patient keep one or two arrow distance between you & him. *[Kanzul Ummal: 28329.]*

Abdomen a pond of health or disease: -

5. Hazrat Abu Hurairah ﷺ says that Nabi ﷺ said, that the abdomen is like a pond from which tributaries branch out in all direction, if the abdomen is healthy the vessels take health within them & if abdomen is diseased then the vessel take disease within them.

[Durre Mansoor, Daar katni page no. 1401]

(Tributaries may here mean portal veins which carry the digestive material to liver).

Bard (البرد) (coldness) cause of all diseases: -

6. Many Sahabah narrated that Nabi ﷺ said that, Cause for all diseases actually is coldness (Bard) (البرد) of the body. *[Kanzul Ummal: 28175]*

(Bard in English can be cold-blooded, coldness, frigid, Insensate, Stale (spoiled), Cruelty).

Do not use unclean (impure) medicines: -

7. Narrated by Abu Hurairah ﷺ that Nabi ﷺ prohibited unclean medicine. *[Abu Dawud: 3870; Book. 29; English Book. 28: Hadees. 3861]*

Do not press the inner part of throat in throat infection: -

8. Narrated by Anas ﷺ that Nabi ﷺ guided us not to press the inner part of the throat, during Azrah (a throat infection) in children but use costus (Qust). *[Bukhari: 5696; Book: 76; English vol. 7; Book: 17; Hadees: 599]*

As people of those time use to do) Please refer:

- *lesson no. 47 Costus Qust in part-2 &*
- *lesson no. 80 Throat Infection (Azrah) in part-3*

(Qust is an herb, Qust is an Arabic word, In English it is called as Costus).

Do not use Khamr (intoxicants): -

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9. Nabi ﷺ guided that all types of Khamr (intoxicants or alcohol) are disease, & there is no treatment (cure) in them.

[Tirmizi: 2182; Book. 28; English vol. 4; Book. 2; Hadees. 2046]

Means we should not use alcoholic or narcotic medicines or their products, please refer lesson no. 14 Prohibited eatables & drinks in part-1.

Treat yourself with verses in which Allah ﷻ's Praise are present: -

10. Hazrat Raza Al-Ghanvi ﷺ says that get Shifa from those, in which Allah ﷻ's praise are present like (Quranic verses) Alhamdulillah (Surah Faateha) or Kul ho wal-allah ho A-had (Surah Ikhlaas) (or others) & those who does not get Shifa (cure) with Quran then understand there is no Shifa in your destiny.

[Jaa-me Sa-gheer: 977 & Fa-th Al-kabir 1740]

11. Hazrat Abu Hurairah ﷺ says that Rasoolullah ﷺ guided to get Shifa (cure) from Quran & if anyone does not get Shifa (cure) with Quran, then understand there is no Shifa in your destiny.

[Jaa-me Sagheer: 977]

In regards with above both Hadees we should understand that we are guided to get Shifa from Quran & Names of Allah ﷻ, or Dua in which there are praise about Allah ﷻ & also should follow all guidance of Nabi ﷺ, & if anyone do not get Shifa inspite of Quranic treatment than understand that there is no cure is their destiny.

12. Qatadah narrated from Abu Abdullah that Zaid Bin Arqam ﷺ said that Nabi ﷺ would acclaim (advised) olive oil (الزَّيْت) & (الْوَرْس) Warss for (the treatment of) pleurisy." Qatadah ﷺ said: "And it is to be put in the mouth on the side which is suffering."

[Tirmizi: 2222; Book. 28, English vol. 4; Book. 2, Hadees. 2078]

- (Pleurisy is a lungs disease).
- (Warss is an herb) please refer lesson no. 55 Warss (Memecylon) in part-2.

This shows that taking medicine in to the mouth should be in one side of the mouth means if we have problem in the left side of the body than take medicine in the left side of the mouth. Please read more Hadees on this topic so that you will come to know the concept properly.

13. Hazrat Zaid Bin Arqam ﷺ says that Rasoolullah ﷺ advised, as a treatment for Zaatul Janb (ذات الجنب) (pleurisy), Warss (ورس), Qust (قسط), & Zait (زيت) (olive oil) & (should be) taken at one side of mouth (يُلَدُّ). *[Ibn Ma-jah: 3596; Book: 31; English vol. 4; Book. 31, Hadees. 3467]*

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14. Hazrat Suhaib ﷺ reports that his right eye was paining & he was eating Tamar (تمر) (dates), looking to this; Rasoolullah ﷺ said that, you are eating Tamar (تمر) (dates) in spite of eye pain? On this Hazrat Suhaib ﷺ replied that I am eating from left side & my right eye is paining. *[Baihaqi: 20047]*

(According to Nabi ﷺ guidance one should not eat more dates during eye disease or during recovery time, please read the Hadees below).

15. Hazrat Umme Munzir ﷺ says that, Rasoolullah ﷺ & Hazrat Ali ﷺ both came home, she had Dawaal (دوال) (bunches of dates), she served Dawaal (دوال) to both, both started to eat the dates, but when Hazrat Ali ﷺ had eaten 7 dates (approximately) he was stopped by Rasoolullah ﷺ from eating more, & He ﷺ said to Hazrat Ali ﷺ that you were ill last days & now you are weak, so do not eat more, Hearing to this Hazrat Umme Munzir ﷺ prepared Sareed (ثريد) (thin gravy) of meat, beet root & chapatti (خبز) from Jaw (الشعير) (barely flour) & served to both, on this Rasoolullah ﷺ said to Hazrat Ali ﷺ eat this dish, this is beneficial for you.

[Tirmizi: 2170; Book. 28; English vol. 4; Book. 2; Hadees. 2036]

Rule of boiling our drinks: -

16. Narrated by Abdullah Bin Yazad Al-khatmi that Umar Bin Al-Khattab ﷺ wrote to him (saying) cook (boil) your drinks until the share of shaitaan is gone, for he has two share & you have one (means boil till 1/3 is left over & 2/3 is evaporated).

[Nasa'i: 5717; Book. 51; English vol. 6; Book. 51, Hadees. 5720]

(Please read the Hadees below to understand this Hadees properly).

About At-tila (thick grapes juice): -

17. Narrated by Saeed Bin Al-Musayyab that "When At-tila' (thickened grape juice) has been cooked & reduced to one-third (by boiling), then there is nothing wrong with it".

[Nasa'i: 5723; Book. 51; English vol. 6; Book. 51, Hadees. 5726]

18. Hazrat Ibn Umar ﷺ reported that he was forbidden to prepare Nabiz by mixing unripe dates & fresh dates & dates with grapes.

[Muslim: 1991A; Book. 36; English Book. 23, Hadees. 4911]

(Means that we should not soak two types of dates together or dates & raisins to prepare Nabiz) (Nabiz is a sharbat (syrup) prepared by soaking dates or raisins or any fruits in water & drinking the syrup).

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19. Narrated by Jabir ﷺ that Nabi ﷺ said: "Do not mix raisins & dried dates, nor Busr (fresh unripen dates) & Tamar (dried dates)".

[Nasa'i: 5555; Book. 51; English vol. 6; Book. 51, Hadees. 5557]

20. Hazrat Ibn Abbas ﷺ reported that Nabi ﷺ forbade the mixing of dates & grapes together & mixing of unripe dates & ripe dates together (for preparing Nabiz) & he wrote to the people of Jurash (in Yemen) forbidding them to prepare the mixture of dates & grapes (raisins). *[Muslim: 1990A; Book: 36; English Book: 23, Hadees: 4910]*

Other Ruqyah left when Surah Falaq & Naas revealed: -

21. Narrated by Abu Saeed ﷺ that Nabi ﷺ use to seek refuge from Jinn & evil eye (nazar) of human, until Al-Mu'awwidhatain (Surah Falaq & Surah Naas) were revealed, so Nabi ﷺ used them & left other than *Al-Mu'awwadhatain*.

[Tirmizi: 2198; Book. 28; English vol. 4 Book. 2, Hadees. 2058]

Refer lesson no. 4 to 7 in part-1, to learn about Ruqyah, it is a spiritual treatment by using Quranic verses, Dua of Nabi ﷺ & etc.

One should do Dua as well as use medicine: -

Please read & learn the way Nabi ﷺ did Dua in the below Hadees.

22. Nabi ﷺ advised his wife to apply sweet flag (ذريرة) (Zarirah) because she had a blister on her finger & Nabi ﷺ said "Also do Dua to Allah ﷻ" saying: "Who makes big things smaller & makes small things bigger", "Make small that what I have" *(means the blister)*.

[Mustadrak Al Hakim: 7463]

23. One of the wife of Nabi ﷺ says that, Nabi ﷺ asked "Do you have any sweet flag (ذريرة) (Zarirah), she replied Yes, & (the respected) Nabi ﷺ applied it on a blister between his toes & did Dua "Oh! Allah ﷻ, who extinguishes that is big & makes big that which is smaller", "Extinguish it for me" & the blister got extinguished.

[Majma Al-Zawa'id: 8350]

How to talk to an unknown or Qalb diseased person: -

1. Chapter No. 33 (Surah) Al-Ahzab verse no. 32: -

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يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۚ﴿۳۲﴾

O wives of Nabi! You are not like the other women: if you fear Allah ﷻ, then you should not be complaisant while talking to the men who are not closely related to you, lest the one in whose Qalb (heart) is a disease may thereby be encouraged (desire) & speak using suitable good words.

(Because they are having QALB disease their desire may get provoked by very soft speech).

About eating with sick, blind & lame: -

2. Chapter No. 24 (Surah) An-Noor verse no. 61: -

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ

There is no blame on the blind, nor there is blame on the lame, nor there blame on the sick to eat at your table.

About Fasting during illness: -

3. Chapter No. 2 (Surah) Al-Baqarah verse no. 184: -

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ

Fast the prescribed number of days; except if any of you is ill or on a journey, let him fast a similar number of days later. For those who cannot endure it for medical reasons, there is a ransom: the feeding of one poor person for each missed day. But if he feeds more of his own free will, it is better for him. However, if you truly understand the rationale of fasting, it is better for you to fast.

Illness during Hajj or Umrah: -

4. Chapter No. 2 (Surah) Al-Baqarah verse no. 196: -

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ

Complete the Hajj (obligatory pilgrimage to Makkah) & the Umrah (optional visit to Makkah) for the sake of Allah ﷻ. If you are prevented from proceeding then send such offering for sacrifice as you can afford & do not shave your head until the offerings have reached their destiny. But if any of you is ill or has an ailment in his scalp which necessitates shaving, he must pay ransom either by fasting or feeding the poor or offering a sacrifice. If in peacetime anyone wants to take the advantage of performing Umrah & Hajj together, he

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should make an offering which he can afford; but if he lacks the means, let him fast three days during the Hajj & seven days on his return making ten days in all. This order is for the one whose household is not in the precincts of the Sacred Mosque (Masjid). Fear Allah ﷻ & know that Allah ﷻ is strict in retribution.

About Tayammum: -

5. Chapter No. 4 (Surah) An-Nisaa verse no. 43: -

وَإِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا

O believers! Do not offer your Salah when you are drunk until you know what you are saying; nor after seminal emission, except when you are travelling, unless you wash your whole body. If you are sick, or on a journey, or one of you has used the toilet, or has had contact with women (sexual relation with wives) & can find no water, then make Tayammum: take some clean earth & rub your faces & hands with it. Allah ﷻ is Lenient, Forgiving.

A research report on uses of Allah ﷻ's Names & Quranic verses: -

The scientist ***Masaru Emoto*** & his team of Japan found out that, the Muslims recites ***BISMILLAH*** before eating/drinking. He says that after saying (reciting) ***BISMILLAH*** on regular water, some positive changes occur in the quality of regular water. That makes it the best water.

Masaru Emoto said: "My Muslim colleague offered to recite Quranic verses over the water. He brought a tape-recorder & played some Quranic verses & we got the most perfectly-shaped crystals. Then he played the 99 names of Allah ﷻ. Each name produced a uniquely-shaped crystal.

He also found out that if someone recites the Quran on regular water, it gets the ability for the treatment of different diseases.

(Please refer lesson no. 60 Zamzam in part-2 for more details).

Question & Answer regarding uses of inhalers in Ramzaan / Fasting: -

Answers given by General Supervisor: Shaikh Muhammad Saalih Al-Munajjid & Shaikh Muhammad Ibn Saalih Al-'Uthaymeen.

Question: Is it permissible to use a nasal spray that contains a percentage of alcohol? Does it break the fast for one who is fasting? I have an allergy to dust that causes me to sneeze continually (as much as 60 sneezes in

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succession). The doctor has prescribed for me medicine in a spray that contains 0.25% of alcohol. I only use this medicine in urgent cases, but I do not know whether it is permissible for me to use this medicine or not. & what is the ruling on using it in Ramzaan in particular?

Answer: We inform you that there is nothing wrong with using this medicine that contains that percentage of alcohol, which is very low & is dissolved in the medicine & there is no apparent trace of it, so it does not come under the ruling prohibiting alcohol. We have quoted the fatwas of the scholars concerning that. Using sprays for allergies does not invalidate the fast according to the correct opinion, whether they are administered through the nose or through the mouth, as they are in the form of vapour & do not contain any solid matter that enters the stomach.

Question: I have an allergy that affects my nose & I use a nasal spray to treat it. If I do not use it, it causes me great difficulty in breathing & I cannot do without the medicine for more than three hours. If I do not use it, it will make breathing very difficult. The problem is that the month of Ramzaan is coming & I use this medicine & am afraid it will affect my fast, but if I stop using it I cannot cope. Please note that on some days in Ramzaan, I did use it but I am very careful to prevent it from reaching my throat. What is the ruling on that? & what is the ruling on using it?

Answer: The spray that you are using is like a kind of gas because it is dispersed in the air & does not reach the stomach. As that is the case, we say that there is nothing wrong with using this spray when you are fasting & you are not breaking the fast by doing that because – as we have said – no part of it reaches the stomach because it is something that is dispersed in the air & disappears & no particle of it reaches the stomach such that we could say that it is something that breaks the fast. So it is permissible for you to use it when you are fasting. *[Fataawa Noor 'ala al-Darb, tape. 44]*

About Taking Injections and Intra venous (i.v) treatment while Islamic Fasting: -

First of all, please understand that, if it is very necessary to take injections or i.v treatment which are medicines only and not nutrition like b-complex (etc.) are allowed only in emergency cases.

If your doctor advices or allow you to take the injection or i.v medication after the magrib (after breaking the fast) than taking injections during fast is not allowed & your fast will break.

Always be honest & take advice of a good Islamic Muslim doctor & also of Islamic scholar (Aaleem). It depends on the disease, condition, stage

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& medical need of the fasting person needing to take injection or i.v medication. And let the scholar & good Islamic Muslim doctor decide that you need the injection or i.v during fast, because the condition of all patients are different and thus all may not be allowed to take injection or i.v treatment. Nutritional medicines are strictly not allowed to be taken in injection or i.v route in all fasting patients.

Standing Committee for Academic Research and Issuing Fatwas, 10/252

Injections that are given to sick people are of two types:

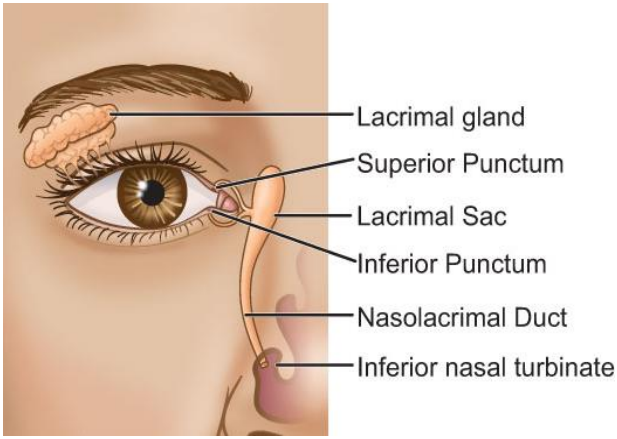
1- Those which contain nourishment cause the fast to be invalidated if one uses them deliberately.
2- Those which do not contain nourishment. These do not affect the fast, whether they are given via a vein (intravenous) or a muscle (intramuscular), according to the more correct of the two scholarly opinions, because they are neither food nor drink, nor do they take the place of food or drink.

About putting eye drops & nasal drops while Islamic fasting: -

If the person feels the taste of the medicine in his/her throat, then the fast is broken. So Muslims should avoid using it during Islamic fasting. It is possible that the eye drops can reach the mouth through eyes Lacrimal apparatus, this means the eye drops put in eyes may pass in to mouth through upper & lower Lacrimal puncta (opening at the inner corner of eyes) (see diagram given below) than the medicine may go into superior & inferior Lacrimal canal (continuation of puncta) than go into lacrimal sac (continuation of lacrimal canal) than go into lacrimal duct (continuation of lacrimal canal) & from it into nasolacrimal duct, this duct opens into inferior meatus of nose & from here it can easily pass into throat. So it is concluded that we should not put eye drops or nose drops during Islamic fasting.

There is a simple experiment to prove that eye tears & eye medicines reaches the nose and from nose into the throat, that is when we cry too much our nose starts blowing, this is due to tears pass through the lacrimal pathway into the inferior meatus of nose & starts to blow, anything that reaches the nose will pass to the throat & from it passes to the stomach. So it is possible that the eye medicine may pass through lacrimal pathway and by this the fast will break.

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Use of medical patches during fast: -

The use of medical patches is permitted and does not break the fast according to the General Authority of Islamic Affairs and Endowments (AWQAF) in Abu Dhabi because the medicine used in these patches do not get into the digestive system.

Use of deodrant during fast: -

Dr. Ali Ahmed Mashael says: "Using a deodorant does not break the fast, but if inhaled incense is deliberately inhaled, then it violates the rules of fasting."

Should a person with diabetes fast?

People who have their diabetes under control, either by their diet or using tablets, may fast. However, their GP may require them to change their medication to help them take tablets other than fasting times. Those who need insulin to control their diabetes should not fast but take the advice of good Muslim doctor & Islamic scholar & than decide.

I get severe migraines when I don't eat and they get worse when I fast. Should I fast?

People with uncontrolled migraines should not fast but take the advice of good Muslim doctor & Islamic scholar & than decide. However, managing your migraines is possible with the right medicine and certain lifestyle changes. Ask your GP for further advice on controlling your migraines.

Should a person with high or low blood pressure fast?

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People with well-controlled high blood pressure may fast. Their GP may require a change to their medicine to help them take tablets other than fasting times. The patients with low blood pressure who are healthy may fast. They must ensure they drink enough fluid and have enough salt.

Is fasting harmful when a woman is expecting a baby? Must pregnant women fast?

There are medical evidences showing that fasting in pregnancy is not a good idea. If a pregnant woman feels strong and healthy enough to fast, especially during the early part of the pregnancy, she may do so. If she doesn't feel well enough to fast, Islamic law gives her clear permission not to, and to make up the missed fasts later. If she is unable to do this, she must perform fidyah (a method of compensation for a missed Islamic act (fasting) by paying for someone to be fed).

Can I fast while I have dialysis?

People on peritoneal dialysis must not fast and should perform fidyah. Haemodialysis is performed about three times a week and causes significant shifts of fluids and salts within the body. Such patients must not fast and should perform fidyah, such as paying for someone to be fed. Take advice of an Islamic scholar.

About dyeing hair during fasting: -

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) advise that dye hair during fast is allowed. *(Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen (19/226).*

Giving or collecting blood samples during fast: -

If taking out blood for checking blood sugar or other test is very much needed than it is allowed & will not break the fast, according to Darul Ifta, Darul Uloom Deoband.

Can injectable vaccinations taken during fast: -

It is permissible to be vaccinated by means of injections whilst fasting. According to Mufti Faraz ibn Adam al-Mahmudi, www.darulfiqh.com

Dear members these above are the principles of treatment, we know how many principles we follow. Bring the above principles in your treatment plans during illness & Inshaallah all diseases will be curable.

Important verse of Quran regarding medical: -

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1. ***Chapter No. 26 (Surah) Shu'araa verse no. 80: -***

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

And when I am ill, it is God (Allah ﷻ) who cures me.

2. ***Chapter No. 17 (Surah) Al-Israa verse no. 82): -***

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And We send down of the Quran that which is a healing and a mercy to those who believe…

3. ***Chapter No. 6 (Surah) Al-Anaam verse no. 17: -***

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

And if Allah ﷻ touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things"

For incurable diseases or any disorder recite: -

1. *Recite Dua mentioned in lesson no. 5 & 6 in part-1.*
2. *Recite Quranic verses mentioned in lesson no. 8 in part-1.*

Rules to be followed after recitation: -

1. *Recite above both many times a day little loudly in front of the patient so that your voice should be audible to the patient.*
2. *Blow little air with mild saliva showered & spread on the patient and in water also.*
3. *Make the patient to drink this water again & again & flow this water on the body or affected part of the patient's body.*
4. *Also you can keep your right palm on the affected part of the patient & recite.*
5. *First recite 11 time any Durood (Shareef) then the above verses & dua from above mentioned lessons & finally again recite Durood (Shareef) 11 times & blow on water & should be drink regularly.*
6. *One can write the verse on a leave of (Sidr) Jujube, banana or any other medicinal leave with saffron or any eatable thing like oil,*

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honey, etc. & wash the leave in Zamzam water or rain water & make the patient to drink this water.

7. *Also one can write some of the verse on a fruit which the patient is allowed to eat & make the patient to eat it.*
8. *One can write Names of Allah ﷻ on eatables and make the patient to eat.*
9. *One can write the below given Aayat-e-Shifa also.*
10. *One can pour Wazoo water or Zamzam water on the patient.*
11. *The patient can himself recite & if he/she is unable to recite than the attendant can recite for him/her.*
12. *Once you blow on your palm (air & little saliva) you should first spread the palm on the affected part of the body followed by whole body.*
13. *One can blow on olive, black caraway (Kalonji) oil or any other oil and massage the body with it & may use it putting in nose and prepare food from it.*
14. *You can write Allah ﷻ's Names or above verses by the advice of an Aaleem on a chapatti/bread with honey & eat. (means which verse & which name of Allah ﷻ can be written take advice of an Aaleem)*

Aayat-e-Shifa:

[Cures from the Quran a pocket Book by Muhammad Elahi page no. 123]

1. ***Chapter No. 9 (Surah) Tawbah verse no. 14: -***

وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ﴿١٤﴾

and heal the breasts of a believing people

2. ***Chapter No. 10 (Surah) Yunus verse no. 57: -***

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿٥٧﴾

mankind! There has come to you a good advice from your Lord (i.e. the Quran, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and

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differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

3. ***Chapter No. 18 (Surah) Kahf verse no. 59: -***

وَتِلْكَ الْقُرٰٓى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿٥٩﴾

And these towns (population, 'Ad, Thamud, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.

4. ***Chapter No. 17 (Surah) Bani Israel verse no. 82: -***

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿٨٢﴾

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

5. ***Chapter No. 26 (Surah) Shua'raa verse no. 80: -***

وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ﴿٨٠﴾

And when I am ill, it is He who cures me

6. ***Chapter No. 41 (Surah) Fussilat (Ha-Mim) verse no. 44: -***

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٤٤﴾

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And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.

.....This lesson has 23 Hadees & 5 Quranic references.....

d) Principles of treatment :-

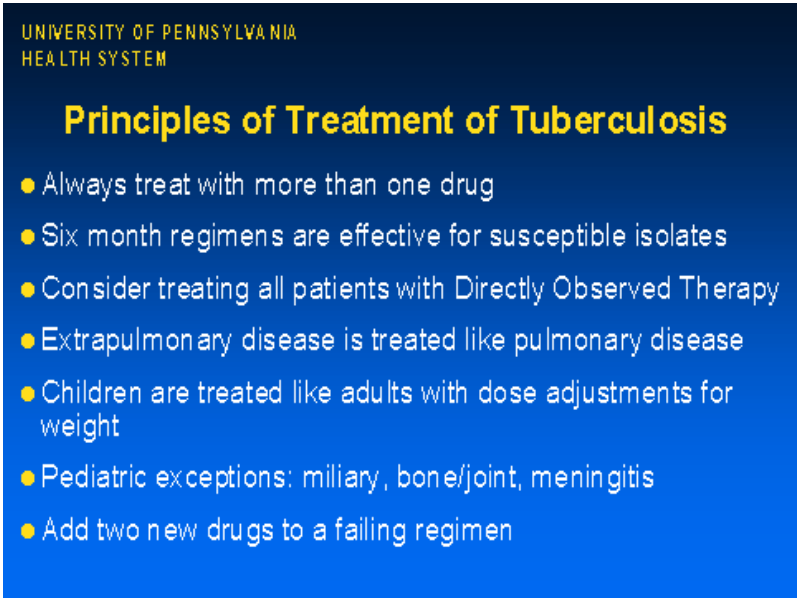
The treatment of infectious diseases consists of two steps. They are to reduce the effects of the disease (symptoms) and to kill the microbes which caused the disease.

i) To reduce the effects of the disease :-

This can be done by taking medicines to bring down the effects of the disease like fever, pain or loose motions etc. and by taking bed rest to conserve our energy.

ii) To kill the microbes :-

This can be done by taking suitable antibiotics and drugs which kills the microbes and the disease is cured.


UNIVERSITY OF PENNSYLVANIA
HEALTH SYSTEM
Principles of Treatment of Tuberculosis
Always treat with more than one drug
Six month regimens are effective for susceptible isolates
Consider treating all patients with Directly Observed Therapy
Extrapulmonary disease is treated like pulmonary disease
Children are treated like adults with dose adjustments for weight
Pediatric exceptions: miliary, bone/joint, meningitis
Add two new drugs to a failing regimen

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Lesson No. 3 Kinds of diseases

Diseases according to The Holy Quran

Diseases of Qalb: -

1. Chapter No. 2 (Surah) Al-Baqarah verse no. 10: -

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝١٠

There is a disease of deception in their Qalb (heart); & Allah ﷻ lets their disease increase & they shall have painful punishment for the lies they have told.

2. Chapter No. 74 (Surah) Al-Muddassir verse no. 31: -

وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْكٰفِرُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ؕ

& that those in whose Quloob (hearts) there is a disease & the disbelievers may say: "What could Allah ﷻ mean by this parable?"

3. Chapter No. 24 (Surah) An-Noor verse no. 48-50: -

وَاِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ۝٤٨ وَاِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْٓا اِلَيْهِ مُذْعِنِيْنَ ۝٤٩ اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْٓا اَمْ يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗ ؕ بَلْ اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝٥٠

When such people are called to Allah ﷻ & His Rasool that He may judge between them, behold! A party of them decline to come. However, if they have the truth on their side, they come to him voluntarily. Is there a disease in their Quloob (hearts)? Either they are skeptical, or else they fear that Allah ﷻ & His Rasool will deny them justice. Nay! In fact they are the ones who are the wrongdoers.

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How to talk to an unknown or Qalb diseased person: -

4. Chapter No. 33 (Surah) Al-Ahzab verse no. 32: -

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۚ﴿۳۲﴾

O wives of Nabi! You are not like the other women: if you fear Allah ﷻ, then you should not be complaisant while talking to the men who are not closely related to you, lest the one in who's Qalb (heart) is a disease may thereby be encouraged (desire) & speak using suitable good words.

(Because they are having QALB disease their desire may get provoked by very soft speech).

About eating with sick, blind & lame: -

5. Chapter No. 24 (Surah) An-Noor verse no. 61: -

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ

There is no blame on the blind, nor there is blame on the lame, nor there blame on the sick to eat at your table.

About Fasting during illness: -

6. Chapter No. 2 (Surah) Al-Baqarah verse no. 184: -

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ

Fast the prescribed number of days; except if any of you is ill or on a journey, let him fast a similar number of days later. For those who cannot endure it for medical reasons, there is a ransom: the feeding of one poor person for each missed day. But if he feeds more of his own free will, it is better for him. However, if you truly understand the rationale of fasting, it is better for you to fast.

Illness during Hajj or Umrah: -

7. Chapter No. 2 (Surah) Al-Baqarah verse no. 196: -

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ
اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ

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Complete the Hajj (obligatory pilgrimage to Makkah) & the Umrah (optional visit to Makkah) for the sake of Allah ﷻ. If you are prevented from proceeding then send such offering for sacrifice as you can afford & do not shave your head until the offerings have reached their destiny. But if any of you is ill or has an ailment in his scalp which necessitates shaving, he must pay ransom either by fasting or feeding the poor or offering a sacrifice. If in peacetime anyone wants to take the advantage of performing Umrah & Hajj together, he should make an offering which he can afford; but if he lacks the means, let him fast three days during the Hajj & seven days on his return making ten days in all. This order is for the one whose household is not in the precincts of the Sacred Mosque (Masjid). Fear Allah ﷻ & know that Allah ﷻ is strict in retribution.

About Tayammum: -

8. Chapter No. 4 (Surah) An-Nisaa verse no. 43: -

وَإِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ
اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا

O believers! Do not offer your Salah when you are drunk until you know what you are saying; nor after seminal emission, except when you are travelling, unless you wash your whole body. If you are sick, or on a journey, or one of you has used the toilet, or has had contact with women (sexual relation with wives) & can find no water, then make Tayammum: take some clean earth & rub your faces & hands with it. Allah ﷻ is Lenient, Forgiving.

Classification of disease

1. Physical diseases
2. Psychological diseases
3. Spiritual diseases (soul diseases)

Physical diseases: (Bodily diseases) are diseases of body parts like organ, blood, bones, hair, skin etc. in it both anatomical & physiological diseases are included.

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Psychological diseases: (Diseases of Qalb) are diseases of mind, (according to Islam) doubt, error in thoughts, lust & desire are the major psychological diseases. (Also excessive liking of money, forgetfulness of Allah ﷻ are among diseases).

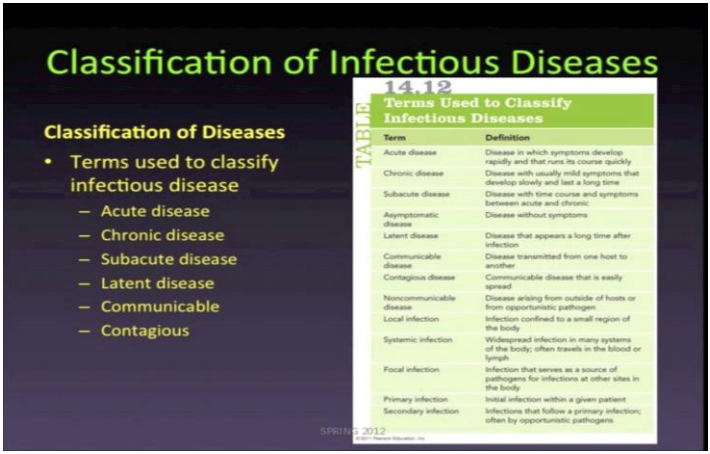
Spiritual diseases: (Diseases of soul) are envy, jealously, enematic feelings (dushmani), ego (takabbur) etc.

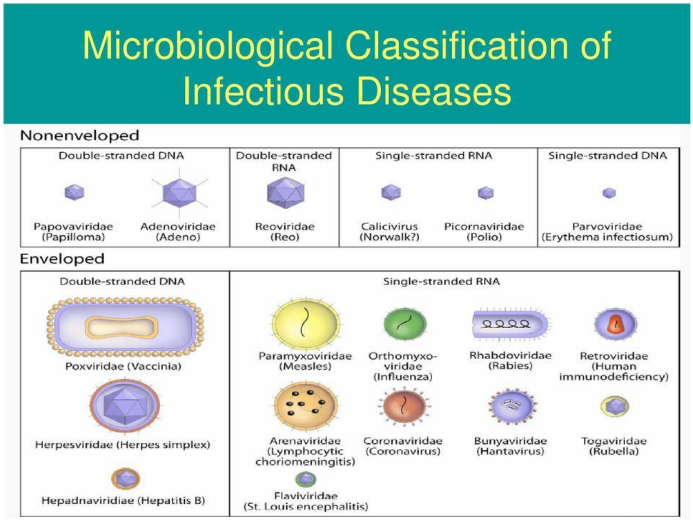
Points

- We should seek treatment for all the above types of diseases. We are mostly concern only about physical diseases & health, & neglect the psychological & spiritual diseases.
- In Quran & Hadees we get references of diseases & their treatment with herbs, water, honey, Quranic verses, Dua, Ruqyah & etc.
- These are for us; we rely on doctors only, though doctors only know about physical & some psychological diseases & do not know about spiritual diseases.
- Let's not neglect any more, life is too short, we & our new generation is completely ignorant about treatment principles of Nabi ﷺ nor do we try to learn it.
- We should have special courses designed, so that we all can learn & teach the principles of Nabi ﷺ & get enlightened with Barkat of Sunnah.
- Nabi ﷺ used Ruqyah or Dua to get cure, also taught us to do the same, there are many Hadees about using Ruqyah & Dua as treatment, means they use to get cure by Allah ﷻ's will with Ruqyah or Dua only.
- Sahabah were well versed with the principles of treatment of Nabi ﷺ & got great success in this field.
- We lack for the knowledge of the medical science of our Nabi ﷺ & are suffering a lot.

……This lesson has 8 Quranic references……

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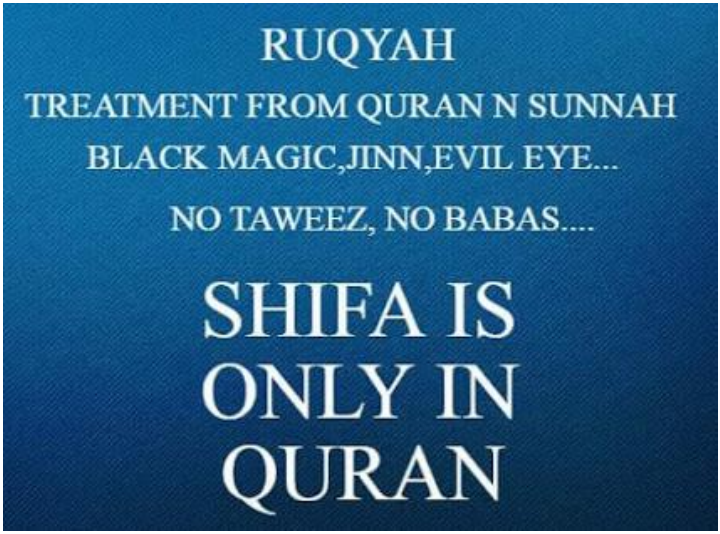

Classification of Infectious Diseases
Classification of Diseases
• Terms used to classify infectious disease
– Acute disease
– Chronic disease
– Subacute disease
– Latent disease
– Communicable
– Contagious
14.12
TABLE
Terms Used to Classify Infectious Diseases
Term
Definition
Acute disease
Disease in which symptoms develop rapidly and that runs its course quickly
Chronic disease
Disease with usually mild symptoms that develop slowly and last a long time
Subacute disease
Disease with time course and symptoms between acute and chronic
Asymptomatic disease
Disease without symptoms
Latent disease
Disease that appears a long time after infection
Communicable disease
Disease transmitted from one host to another
Contagious disease
Communicable disease that is easily spread
Noncommunicable disease
Disease arising from outside of hosts or from opportunistic pathogen
Local infection
Infection confined to a small region of the body
Systemic infection
Widespread infection in many systems of the body; often travels in the blood or lymph
Focal infection
Infection that serves as a source of pathogens for infections at other sites in the body
Primary infection
Initial infection within a given patient
Secondary infection
Infections that follow a primary infection; often by opportunistic pathogens
SPRING 2012



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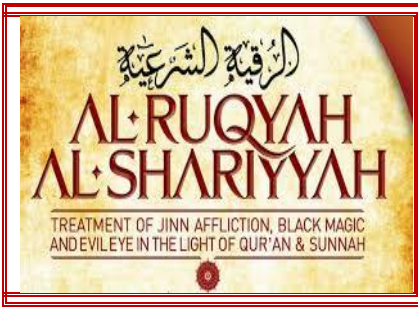
Ruqyah section			
1	4	Ruqyah (a spiritual healing)	44
2	5	Hadees on Ruqyah	49
3	6	Dua of Nabi ﷺ use as Ruqyah	59
4	7	Questions & Answers on Ruqyah	63
5	8	Quranic verses Ruqyah (Quranic Text)	80





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Lesson no. 4 Ruqyah (A Spiritual Healing): -


الرقية الشرعية
AL-RUQYAH
AL-SHARIYYAH
TREATMENT OF JINN AFFLICTION, BLACK MAGIC
AND EVIL EYE IN THE LIGHT OF QUR'AN & SUNNAH



Introduction of Ruqyah: -

For Ruqyah, we can use special verses of Quran, Dua taught & read by Nabi ﷺ, Names of Allah ﷻ, & some permissible medicines. In India, Pakistan, Bangladesh etc. the collection of verses of Quran, called as Manzil, is also a type of Ruqyah. (Refer lesson no. 8)

Ruqyah is commonly translated in English as "Incantation" which carries a negative meaning, since the word incantation is usually associated with magic, spells & witchcraft. However, Ruqyah in Islam is the recitation of Quran, seeking of refuge, remembrance & supplications (Dua) that are used as a means of treating sicknesses & other problems).

Ruqyah was advised by Nabi ﷺ very much to the people, patience & etc., especially for pain, diseases, evil eye (Nazar), black magic (Sehar), mischief of jinns & devil (shaitaan) & prevention.

Many times Nabi ﷺ advised Dua alone or Dua & medicine both, or Ruqyah alone or alone medicine, but advised Ruqyah & Dua mostly. The treatment for black magic (Sehar) & evil eye (nazar) is all most same & it is by Ruqyah.

1. ***Chapter No. 26 (surah) Shu'araa verse no. 80: -***

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

And when I am ill, it is He (Allah ﷻ) who cures me.

2. ***Chapter no. 17 (Surah) Al-Israa verse no. 82: -***

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وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ

And We send down from the Quran that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it),

3. *Chapter No. 6 (surah) Al-An'aam verse no. 17: -*

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۭ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝۱۷

And if Allah ﷻ touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things

Rules: -

Ruqyah should be recited with the intention of treatment for Nazar (evil eye), Sehar (Black magic) or for whatever reason, but a Niyat should be there, for what are we doing Ruqyah.

The person himself should recite Ruqyah verses, is the first & general rule, however if a person cannot recite Ruqyah verses himself, due to illness or else, than relatives or anybody else can recite Ruqyah in place of the patient.

It is good to recite the Ruqyah verses little loudly, so that the words should be heard by the ears of the patient, this rule is applicable in both conditions, means if the patient himself recites or anybody else does it.

Also it is permissible, according to scholars that Ruqyah verses can be listened on MP3 players, mobiles or etc.

It should be listened again & again, continuously, daily, in diseases condition, & for precaution it should be recited once or twice a day *(early morning before or after Fajar salah & evening after Magrib Salah)*.

Many times after reciting or undergoing Ruqyah treatment, the patient may feel irritating, uneasy or behave strangely , may vomit, may pass motions or other symptoms, this indicates that the person is affected

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with black magic (sehar) & do not stop Ruqyah treatment. (Do it till complete relief). Do it continuously & after complete relief, you can do it once or twice a day lifelong.

Types according to Islamic rules: -

Ruqyah are of two types: -

1) Al-Ruqyah Ash-Shar'iya (الرقيةالشرعية).

2) Al-Ruqyah Ash-Shirkiyah (الرقية الشركية)(this is not allowed to be done).

Al-Ruqyah Ash-Shar'eeyah: -

It has three conditions. Ibn Hajar (rahimuhullah) said there is a consensus on using of Ruqyah, if three conditions are present: -

1) It must be with the speech of Allah ﷻ (Qur'an) & his names & attributes.

2) It must be in the Arabic language, or what is known to be its meaning in other languages.

3) To believe that Ruqyah has no benefit by itself, but the benefits are from Allah ﷻ.

This type of Ruqyah is permissible & is the main subject of this topic.

Al-Ruqyah Ash-Shirkiyah: -

This contradicts the conditions of Ruqyah Ash Shar'eeyah & has in it Shirk, associating Shaitaanic way. It leads the person to destruction of life & Aakherat (here after) & increases diseases & sicknesses. This type of Ruqyah is prohibited, from the teachings of Nabi ﷺ this includes: Magic (whether learning, practicing, or teaching it), Fortune telling, Horoscopes, superstitious belief & Tameemah (charms & amulets).

Types according to intellectuals: -

1. Ruqyah sent for Nabi ﷺ by Allah ﷻ through Jibrail (angel)

2. Ruqyah taught & done by Nabi ﷺ & mentioned in Hadees.

3. Ruqyah taught & prepared by Scholars (Buzrugaan-e-deen). (Like Manzil etc.).

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4. Ruqyah taught & prepared by today's scholars. (To listen & recite Quran) (This is a modified Ruqyah).

However all above types can be used but Ruqyah taught & mentioned by Nabi ﷺ & Ruqyah sent by Allah ﷻ remain at the top & important. Most of the Ruqyah mentioned in these few coming lesson are Ruqyah mentioned & taught by Nabi ﷺ & we should emphasis more on it.

Rules & principles of Quranic treatment: -

1. Hazrat Raza Al-Ghanvi ؓ says that get Shifa from those, in which Allah ﷻ's praise are present like (Quranic verses) Alhamdulillah (Surah Faateha) or Kul ho wal-allah ho A-had (Surah Ikhlaas) (or other) & those who does not get Shifa with Quran then understand there is no Shifa in your destiny. *[Jaame Sagheer: 977 & Fath Al-kabir 1740]*
2. Hazrat Abu Hurairah ؓ says that Rasoolullah ﷺ guided to get Shifa (cure) from Quran & if anyone does not get with Quran, then understand there is no Shifa in your destiny. *[Jaa-me Sagheer: 977]*

In regards with above both Hadees we should understand that we are guided to get Shifa from Quran & Names of Allah ﷻ, or Dua in which there are praises about Allah ﷻ & also should follow all guidance's of Nabi ﷺ, & if anyone did not got Shifa inspite of Quranic treatment than understand that cure is not in your destiny.

Conditions of a person who treats with Ruqyah (the person who can do it): -

1) One must have the right belief in Allah ﷻ (Based on Quran, Sunnah & keep away from Shirk, etc.).
2) One must have sincerity in worshipping Allah ﷻ & have a good intention in treating people.
3) One must be firm in his obedience to Allah ﷻ & keep away from all that is forbidden.
4) One must keep far away from all unlawful places & situations that can lead to what is forbidden for example isolating himself with a female, etc.
5) One must guard the affairs of the patients & protect their secrets.
6) One must propagate the religion of Allah ﷻ. Give the patient advice & admonitions on the rights of Allah ﷻ with regards to His commandments & prohibitions.
7) One should have knowledge about the affairs of the patient & sicknesses.
8) One should have knowledge about the reality of jinns (so as not to have them harm or threaten him while curing the patient).

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Ibn Teen (ra) said: "Treating with Muawwizaat, (Surah An-Naas & Al-Falaq) & other forms, such as the names of Allah ﷻ are medicine for the soul. So if these forms of treatment are on the tongue of the righteous, cure will be achieved by the will of Allah ﷻ".

Conditions for the person undergoing Ruqyah: -

1) One must have complete belief that harm & benefit are only from Allah ﷻ.
2) One must be patience.

Conditions of Ruqyah Ash Shar'eeyah: -

1) It must be with the speech of Allah ﷻ, His names & attributes, or the speech or Dua of Nabi ﷺ.
2) It must be in Arabic, or what is known to be its meaning in other languages.
3) To believe that verily Ruqyah has no benefit by itself, but the cure is from Allah ﷻ.
4) Not to perform Ruqyah in a state of major impurity (junub) (Napaaki) or in a place that is not permissible to perform Islamic prayers (ibadah) i.e. graveyard, bathroom, etc.


RUQYAH
DESTROY AND BANISH THE EFFECTS OF BLACK MAGIC, DEMONIC POSSESSIONS AND EVIL EYE THE EASY ISLAMIC WAY
RUQYAH FACILITY AVAILABLE FOR CANCER ALSO



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Lesson no. 5 Hadees on Ruqyah: -

There are many Hadees on Ruqyah.

Al-Mu'awwadhatain (Surah Naas & Surah Falaq) as Ruqyah: -

1. Hazrat A'isha رضى الله عنها says that, When Nabi ﷺ fell ill, He ﷺ would recite Al-Mu'awwidhatain (***Chapter no. 113 Surah Falaq & Chapter no. 114 Surah Naas***) over Him ﷺ & spit dryly, when His ﷺ pain grew intense, She recited over Him ﷺ & wiped Him ﷺ with His own hand, seeking its blessing (Barkat)".

[Bukhari: 5735; Book. 76; English vol. 7; Book. 71; Hadees. 631]

Dua recited by Nabi ﷺ during illness: -

2. Hazrat A'isha رضى الله عنها reported that when any person amongst us fell ill, Nabi ﷺ used to rub him with His Right Hand & then recite:

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِيُ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

O Lord of the people, grant him health, heal him, for Thou art a Greet Healer. There is no healer, but with Thy healing Power one is healed & illness is removed.

She further added: When Nabi ﷺ fell ill & His ﷺ illness took a serious turn She took hold of His ﷺ hand to that she could do with it what He ﷺ wants to do with that (*i.e.* I would rub His ﷺ body with His ﷺ Sacred Hand). But He ﷺ withdrew His ﷺ hand from her hand & then recite,

اَللّٰهُمَّ اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيْقِ الْأَعْلَى

"O Allah ﷻ, pardon me & make me join the companionship".

& she said I was gazing at him constantly whereas He ﷺ had passed away. *[Muslim: 2191 A; Book. 39; English Book. 26; Hadees. 5432]*

3. Narrated by A'isha رضى الله عنها that whenever Rasoolullah ﷺ paid a visit to a patient, or a patient was brought to Him ﷺ, He ﷺ used to invoke Allah ﷻ, reciting: -

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أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

"Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease".

[Bukhari: 5675; Book. 75; English vol. 7; Book. 70; Hadees. 579]

Eating dates for poisoning & black magic: -

4. Nabi ﷺ said that "He who eats 7 Ajwah dates in the morning, poison & black magic will not harm him on that day (Preferably from the boundaries of Madinah)". *[Muslim: 2047 B; Book. 36; English Book. 23; Hadees. 5081]*

Surah Faateha a best Ruqyah: -

5. Narrated by Abu Saeed ﷺ that we were set out on a military expedition & traveled until they came near one of the Arab tribes. They asked them for hospitality but they were refused. Then the leader of that tribe was stung, (bitten by a poisonous insect) & his people tried everything to cure him but nothing helped. Then some of them said, "Why don't you go to those people who are staying (nearby)? Maybe one of them has something (for help)". So they came to us & said, "O people, our leader has been stung & we have tried everything & nothing helped him. Do you have anything?" One of them said, "Yes, by Allah ﷻ. I will perform Ruqyah for him, but by Allah ﷻ we asked you for hospitality & you did not give us anything, so we will not perform Ruqyah for you unless you give us something in return". So they agreed on a flock of sheep, then he started to blow on him & recite: *Al-hamdu Lillahi Rabb il-`Alameen* الحمد لله رب العالمين (Surah Faateha). Then he recovered quickly from his complaint & started walking & he was completely cured. After that they took the flock of sheep & some Sahabah said, "Let us share it out". The one who had performed Ruqyah said: "Do not do anything until we come to Nabi ﷺ & tell Him ﷺ what happened & we will wait & see what Nabi ﷺ tells us to do". So they came to the Nabi ﷺ & told what had happened. Nabi ﷺ asked: "How did you know that it is a Ruqyah?" & Nabi ﷺ added: "You did the right thing, share them out & give me a share" & Nabi ﷺ smiled.

[Tirmizi: 2204 & 2205; Book. 28; English vol. 4; Book. 2, Hadees. 2063, 2064]

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6. Narrated by Ibn Abbas رضی اللہ عنہما that some of the companions of the Nabi ﷺ passed by some Bedouins whose sheikh, (their leader) was been bitten by a scorpion. They tried everything but they couldn't do anything better. They said to one of the Sahaba ؓ: "Is there any raaqi (one who performs Ruqyah) among you?" They said: "Yes". So one of them recited Surah Al-Faateha over him for a sheep as fee & he immediately got up full of energy as if nothing had happened; Allah ﷻ healed him of the ill-effects of that scorpion bite & the man brought the sheep to his companions who disliked that & said, "You have taken wages for reciting Allah ﷻ's Book. When they arrived at Al- Madina, they said, "O Rasoolullah ﷺ (this person) has taken wages for reciting Allah ﷻ's Book." On that Rasoolullah ﷺ said, "You are most entitled to take wages for doing a Ruqyah with Allah ﷻ's Book." *[Bukhari: 5737; Book. 76; English vol. 7; Book. 71; Hadees. 633]*

Treating pain with Ruqyah: -

7. Hazrat Usman Ibn Abil ؓ complained to Nabi ﷺ about pain that he had felt in his body from the time he had become Muslim. Nabi ﷺ said to him: "Put your hand on the part of your body where you feel pain & say *'Bismillah* (in the name of Allah ﷻ) three times, then say seven times: أَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek refuge in the glory & power of Allah ﷻ from the evil of what I feel & worry about *[Muslim: 2202; Book. 39; English Book. 26; Hadees. 5462]*

8. Narrated by Hazrat Usman Bin Abil Aa's ؓ that he complained to Nabi ﷺ about pain in his body that he suffered from ever since he became a Muslim. Nabi ﷺ replied, Place your hand on the painful area of your body & recite: *Bismillah* (In the Name of Allah ﷻ), thrice, then say seven times: أَعُوْذُ بِعِزَّةِ اللهِ وَقُوَّتِهِ مِنْ شَرِّ مَا أَجِدُ

I seek refuge with Allah ﷻ's Might & Power from the evil of what I am suffering from & because of which I have become worry

He said: "So I did it & Allah ﷻ removed what I had & I never ceased telling my family & others to do it." *[Tirmizi: 2224; Book. 28; English vol. 4; Book. 2, Hadees. 2080]*

9. Narrated by Ibn Abbas رضی اللہ عنہما says that, "Nabi ﷺ used to seek refuge for Hasan & Husain رضی اللہ عنہما & use to say: Your father

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(meaning Ibrahim ﷺ) used to seek refuge with Allah ﷻ for Ismail ﷺ & Ishaq ﷺ with these words:

اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَّهَامَّةٍ، وَّمِنْ كُلِّ عَيْنٍ لَامَّةٍ

I seek refuge in the perfect words of Allah ﷻ, from every devil & every poisonous reptile & from every evil eye

[Bukhari: 3371; Book. 60; English vol. 4; Book. 55; Hadees. 590]

Treating black magic with black magic (Al-Nushrah) is not allowed: -

10. Narrated by Jabir Bin Abdullah ﷺ that when Nabi ﷺ was asked about Al-Nushrah (treating sehar with sehar) & Nabi ﷺ said: "This is the work of the devil (Shaitaan)".

[Abu Dawud: 3868; Book. 29; English Book. 28; Hadees. 3859]

(Nushrah means removing black magic (sehar) from a person who has been affected by it by using more black magic (sehar) (This is not allowed).

11. Auf Bin Malik ﷺ reports we practiced Ruqyah in pre- Islamic days & we asked Nabi ﷺ about it, He ﷺ said let me know you're Ruqyah & replied: "There is nothing wrong with Ruqyah as long as it does not involve in shirk. *[Muslim: 2200; Book. 39; English Book. 26; Hadees. 5457]*

Ruqyah performed by Jibrail (ﷺ) for Nabi ﷺ: -

12. Narrated by Umar ﷺ that he heard Junaid Bin Abu Umayyah say that he heard Ubadaih Bin Samit ﷺ say that Jibrail ﷺ performed Ruqyah for Nabi ﷺ due to fever as:

بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ حَسَدِ حَاسِدٍ وَمِنْ كُلِّ عَيْنٍ اللهُ يَشْفِيْكَ

In the Name of Allah ﷻ I perform Ruqyah for you, from everything that is harming you; from the envy of the envier & from every evil eye, may Allah ﷻ heal you) *[Ibn Ma-jah: 3657; Book. 31; English vol. 4 Book. 31, Hadees. 3527]*

This is a great Ruqyah which was narrated in a Saheeh Hadees for Nabi ﷺ.

The best Ruqyah done by Jibrail ﷺ for Nabi ﷺ: -

13. "No one who seeks refuge can ever find a refuge like them".

نزل عليه بهما، فجعَلَ كُلَّما قرأ آية منهما انحلَّتْ عُقدة، حتى انحلَّتْ العُقَد كُلُّها، وكأنما أُنْشِطَ من عِقَال

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It was reported that when Nabi ﷺ was the victim of sehar (black magic) the spell contained eleven knots tied each with a special incantation blown on it & that whenever angel Jibrail عليه السلام recited a verse from the Muawwazatain (Surah Falaq & Surah Naas) a knot was untied, until all eleven knots were untied. Then, Nabi ﷺ was cured, as if being released from a restraining chain.

[Healing with Medicine of Prophet ﷺ by: Imam Ibn Qayyim Al-Jauziyah (ra)]

Ruqyah by Jibrail عليه السلام for Nabi ﷺ: -

14. Narrated by A'isha رضى الله عنها that when Nabi ﷺ fell ill, Jibrail عليه السلام use to recite this for Nabi ﷺ.

بِاسْمِ اللهِ يُبْرِيْكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيْكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَشَرِّ كُلِّ ذِيْ عَيْنٍ

In the name of Allah ﷻ, may He cure you from all kinds of illnesses & safeguard you from the evil of a jealous one when he feels jealous & from the evil influence of eye *[Muslim: 2185; Book. 39; English Book. 26; Hadees. 5424]*

15. Narrated by Abu Hurairah رضي الله عنه that Nabi ﷺ came to visit him (when he was sick) & He ﷺ said to him: 'Shall I not recite for you a Ruqyah that Jibrail عليه السلام brought to me?' He replied: My father & mother may be ransomed for you! Yes, O Rasoolullah ﷺ!' than He ﷺ recite 3 times:

بِسْمِ اللهِ أَرْقِيْكَ وَاللهُ يَشْفِيْكَ مِنْ كُلِّ دَاءٍ فِيْكَ مِنْ شَرِّ النَّفَّاثَاتِ فِيْ الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

In the Name of Allah ﷻ I perform Ruqyah for you, from every disease that is in you & from the evil of those who (practice witchcraft when they) blow in the knots & from the evil of the envier when he envies), three times.

[Ibn Ma-jah: 3653; Book. 31; English vol. 4; Book. 31, Hadees. 3524]

16. Narrated from Abu Saeed رضي الله عنه that Jibrail عليه السلام came to Nabi ﷺ & said: "O Muhammad, you are ill". He ﷺ replied: 'Yes.' He عليه السلام recited (Ruqyah): -

بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللهُ يَشْفِيْكَ بِسْمِ اللهِ أَرْقِيْكَ

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In the Name of Allah ﷻ I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye & may Allah ﷻ heal you. In the Name of Allah ﷻ I perform Ruqyah for you).

[Ibn Ma-jah: 3652; Book. 31; English vol. 4; Book. 31, Hadees. 3523]

Ruqyah & sand (soil) used together by Nabi ﷺ: -

17. Narrated by Sabit Ibn Qays Ibn Shammas ﷺ that Nabi ﷺ entered upon Sabit Ibn Qays (The version of Ahmad Ibn Saleh) when he was ill, He ﷺ recited: اَكْشِفِ الْبَاسَ رَبَّ النَّاسِ

Remove the harm, O Lord of men",

He then took some soil of Bathan & put it in a bowl & then mixed it with water & blew in it & poured it on him.

[Abu Dawud: 3885; Book. 29; English Book. 28; Hadees. 3876]

Other Ruqyah left when Surah Falaq & Naas revealed: -

18. Narrated by Abu Saeed ﷺ that Nabi ﷺ use to seek refuge from Jinn & evil eye (nazar) of human, until Al-Mu'awwidhatain (Surah Falaq & Surah Naas) were revealed, so Nabi ﷺ used them & left other than *Al-Mu'awwadhatain*. *[Tirmizi: 2198; Book. 28; English vol. 4 Book. 2, Hadees. 2058]*

Dua as Ruqyah: -

19. Abdul-Aziz Bin Suhaib ﷺ said: "Sabit Al-Bunani & I entered upon Anas Bin Malik ﷺ & Sabit said: "O Abu Hamzah! I am suffering from an illness". So Anas ﷺ said: 'Shall I not recite the Ruqyah of Nabi ﷺ over you?' He said, 'Why, yes.' & recited: -

اَللّٰهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِيْ لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا

O Allah ﷻ! Lord of mankind, removed the harm & cure (him). Indeed You are the One Who cures; there is none who cures except you, a cure that leaves no disease. *[Tirmizi: 973; Book. 10; English vol. 2; Book. 5, Hadees. 973]*

Teaching of Ruqyah: -

20. Hazrat Shifa Bint Abdullah رضی الله عنها said, Nabi ﷺ came while she was with Hafsah رضی الله عنها & He ﷺ said: "Why do you not teach her the Ruqyah for Namlah (sores on skin) as you taught her to write." *[Abu Dawud: 3887; Book. 29; English Book. 28; Hadees. 3878]*

(Hafsah رضی الله عنها is our beloved Prophet ﷺ's wife).

Ruqyah from Allah ﷻ's decree: -

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20. Narrated by Abu Khuzaimah ﷺ that his father asked Nabi ﷺ that "Do you think Ruqyah we use, the treatment we use & what we seek to protect ourselves will contradict anything from Allah ﷻ's Decree? Nabi ﷺ replied: "They are from Allah ﷻ's Decree".

[Tirmizi: 2206; Book. 28; English vol. 4; Book. 2, Hadees. 2065]

Different types of Ruqyah: -

Ruqyah for fever, evil eye (Nazar) & Sores: -

21. Hazrat Anas ﷺ says that Nabi ﷺ allowed using the Ruqyah from every type of fever, evil eye & Namlah (sores).

[Tirmizi: 2195; Book. 28; English vol. 4; Book. 2, Hadees. 2056]

(Many scholar mention scorpion bite in place of fever)

Ruqyah for Namlah (sores): -

22. Al-Khallal narrated that Hazrat Ash-Shifaa Bint Abdullah رضی اللہ عنہا used to recite Ruqyah for sores (Namlah) during the times before Islam. When she emigrated to Madinah Munawwarah, after she had given Him her pledge of allegiance in Makkah Mukarramah, she said, "Oh! Nabi ﷺ I used to recite the Ruqyah during the time of Jahiliyyah *(before Islam)* & I want to read it to you". She recited it to Him ﷺ.

بِسْمِ اللهِ ضَلَّت حتى تعود مِن أفواهها، وَلَا تَضُرُّ أَحَدًا، اَللّٰهُمَّ اَكْشِفِ الْبَأْسَ رَبَّ النَّاسِ

In the Name of Allah ﷻ! May the harm be extracted until it goes back to where it came from without harming anyone. O Allah ﷻ! Remove the harm, O Lord of the people

Nabi ﷺ replied: "Recite it on a clean branch of wood seven times, choose a clean place, rub the branch on a clean stone with vinegar & then apply on the affected area with it". *[Sahih Ibn Hibban: in context of Hadees no. 4093]*

Ruqyah over the body were problem is: -

23. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ used to treat some of His wives (family members) (who were ill) by passing His right hand over the place of aliment (pain) & recite:

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اَللّٰهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ وَاشْفِهِ وَأَنْتَ الشَّافِيْ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

O Allah ﷻ, the Lord of mankind, Do away with the complaint & Bring about the cure. You Alone bring the cure & there is no cure except Your cure, a cure that does not leave illnesses. *[Bukhari: 5743; Book. 76; English vol. 7; Book. 71; Hadees. 639]*

Ruqyah for scorpion bite: -

24. Narrated by Abu Salih Zakwan ﷺ: "A man came to Nabi ﷺ & said: "Oh! Nabi ﷺ I am suffering severely from a scorpion bite that stung me last night" Our beloved Nabi ﷺ said: "Had you said these words when you went to sleep: It would not have harmed you.

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ،

I seek refuge with Allah ﷻ's Perfect Words from the evil of what He Has Created. *[Abu Dawud: 3898; Book. 29; English Book. 28; Hadees. 3889]*

25. Abdullah Bin Masood ﷺ reported that once, Nabi ﷺ was praying & when He ﷺ was in Sajdah, a scorpion suddenly stung Him on the Finger, when the beloved Nabi ﷺ finished His prayer, & said: "May Allah ﷻ Put his Curse on the scorpion, as it never leaves even the Prophets ﷺ or others. Then Nabi ﷺ asked for a pot filled with water; in which some salt was also added & dipped His finger (stung by the scorpion) in that salted water, & recited Surah Ikhlaas & *Muawwazatain* (***Surah Falaq & Surah Naas) (Chapters 113 & 114 of the Quran***) & blowing on His finger till the pain was all gone".

[Kanzul Ummal: 28544 & Musannaf Ibn Shaiba: Vol. 5, Page. 440]

Muawwazatain (Surah Falaq & Naas) Ruqyah for all time safety: -

26. Narrated that A'isha رضی الله عنها said: "Whenever Nabi ﷺ would go to bed; He ﷺ used to recite Muawwazatain (Surah Falaq & Surah Naas) & use to blow on His ﷺ Hands & would wipe His ﷺ face & body with His ﷺ hands".*[Ibn Ma-jah: 3875; Book. 34; English vol. 5; Book. 34, Hadees. 3875]*

27. Abdullah Bin Khubaib ﷺ reports that Nabi ﷺ said to him: "Recite Surah Al-Ikhlaas & *Al- Mu'awwadhatain* (Surah Al-Falaq & Surah An-Naas) three times at dawn & dusk. It will suffice you in all respects." *[Riyad As-Salihin: 1456; Book. 16, English Book. 16; Hadees. 49]*

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Last 2 verses of Surah Baqarah as Ruqyah: -

28. Narrated by Abu Maswood ﷺ that Nabi ﷺ said: "Whoever reads the last two verses from **Chapter Al-Baqarah** (second chapter in the Quran) at night, it will be enough for them".

[Bukhari: 5051; Book. 66; English vol. 6; Book. 61; Hadees. 571]

Ruqyah for resided in a place: -

29. Narrated by Khaula Bint Hakim Sulamiyya رضی اللہ عنہا that she heard Nabi ﷺ saying: Whoever resided in a place & said,

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ

I seek refuge with Allah ﷻ's Perfect Words from the evil of what He Has Created

Then nothing will harm him until he departs that place".

[Muslim 2708 A; Book no. 48; English Book. 35; Hadees. 6541]

Ruqyah while traveling: -

30. Narrated by Abdullah Ibn Amr ﷺ that the Nabi ﷺ used to say at night when He ﷺ was traveling:

يَا أَرْضُ رَبِّي وَرَبُّكِ اللَّهُ أَعُوذُ بِاللهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا خُلِقَ فِيكِ وَمِنْ شَرِّ مَا يَدِبُّ عَلَيْكِ وَأَعُوذُ بِاللهِ مِنْ أَسَدٍ وَأَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ

O land! My Lord & your Lord is Allah ﷻ. I seek refuge with Allah ﷻ from your evil, from the evil of whatever is in you & from the evil of whatever walks on your surface. I seek refuge with Allah ﷻ from a lion, a despot (or jinn), a snake & a scorpion & from those who reside in this land & from the begetter (son of Adam) & that which he begot

[Abu Dawud: 2603; Book. 15; English Book. 14; Hadees. 2597]

Surah Faateha an ideal Ruqyah for all purpose all time: -

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31. Surah Al-Faateha can be used as Ruqyah, for illness during diseases, scorpion bites & etc. (it is long Hadees narrated by Abu Saeed ﷺ). *[Bukhari: 5749; Book. 76; English vol. 7; Book. 71; Hadees. 645]*

Recite morning & evening: -

32. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "Whoever recites Ha Mim Al-Mu'min - up to - To Him is the return (***Chapter 40 Surah Al-Gaafir verse no. 1, 2 & 3) & Ayat Al-Kursi*** when he reaches (gets up in) the morning, he will be protected by them until the evening. & whoever recites them when he reaches the evening, he will be protected by them until the morning."

[Tirmizi: 3120; Book. 45, English vol. 5; Book. 42, Hadees. 2879]

33. Kharijah Bin Al-Salt quoted his parental uncle saying that he passed (some person), He recited Surah Al-Faateha over him for three days morning & evening. Whenever he finished it, he collected some of his saliva & spit it out & he seemed as if he were set free from a bond. They gave him something as payment. He then came to Nabi ﷺ & said about it & Nabi ﷺ said accept it, for by my life, some accept it, for a worthless charm, but you have done so far a genuine one. *[Abu Dawud: 3420; Book. 24; English Book. 23; Hadees. 3413]*

34. Narrated by Saad ﷺ that Nabi ﷺ said: "Whoever takes seven 'Ajwah dates in the morning will not be effected by magic or poison on that day." *[Bukhari: 5779; Book. 76; English vol. 7; Book. 71; Hadees. 671]*

35. Ibn Abbas رضى الله عنهما narrated that "For fever & all pains, Nabi ﷺ would teach them to recite: -

بِسْمِ اللهِ الْكَبِيْرِ أَعُوْذُ بِاللهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَّعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

In the name of Allah ﷻ the great, I seek refuge with Allah ﷻ he magnificent of the evil of every gushing vein & from the evil of the heat of the Fire

[Tirmizi: 2219; Book. 28; English vol. 4; Book. 2, Hadees. 2075]


QURA'ANIC HEALING
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Lesson no. 6 Dua as Ruqyah (For evil eye & black magic): -



Dua of Nabi ﷺ: -

Please note this Hadees: -

1. Narrated by Abu Saeed ﷺ that Nabi ﷺ use to seek refuge from Jinn & evil eye (nazar) of human, until Al-Mu'awwidhatain (Surah Falaq & Surah Naas) were revealed, so Nabi ﷺ used them & left other than *Al-Mu'awwadhatain*. *[Tirmizi: 2198; Book. 28; English vol. 4; Book. 2; Hadees. 2058]*

In addition, there are several types of Prophetic ﷺ Islamic prayer formulas. For instance,

2. One might recite for Sehar (Black magic) & Nazar (evil eye)

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge with Allah ﷻ's Prefect Words from the evil of what He has created *[Abu Dawud: 3898, 3899; Book. 29; English Book. 28; Hadees. 3889, 3890]*

Note: *The above Dua can be recited 3 times each early morning & evening daily.*

3. In addition, one could recite:

أُعِيْذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

I seek refuge with Allah ﷻ's Prefect Words from every devil & evil soul & from every evil Eye *[Tirmizi: 2201; Book. 28; English vol. 4; Book. 2, Hadees. 2060]*

The above Dua can be recited 3 times each early morning & evening daily.

4. Also, one might recite,

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أَعُوْذُ بِوَجْهِ اللهِ الْكَرِيْمِ وَبِكَلِمَاتِ اللهِ التَّامَّاتِ الَّلاَتِي لَا
يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَآءِ وَشَرِّ مَا
يَعْرُجُ فِيْهَا وَشَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَشَرِّ مَا يَخْرُجُ مِنْهَا وَمِنْ
فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا
يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

I seek refuge with the Noble Face of Allah ﷻ & with the complete words of Allah ﷻ which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky & the evil of what ascends in it & from the evil of what is created in the earth & the evil of what comes out of it & from the trials of the night & day & from the visitations of the night & day, except for one that knocks with good, O Merciful!

[Muwatta Malik: 1742; Book. 51, English Book. 51, Hadees. 10]

5. In addition, this includes the supplication:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ
الشَّيَاطِيْنِ وَأَنْ يَّحْضُرُوْنِ

I seek refuge with Allah ﷻ's Perfect Words from His Anger & torment, from the evil of His slaves & from the whispers of the devils or that they might attend me *[Abu Dawud: 3893; Book. 29; English Book. 28; Hadees. 3884]*

6. Furthermore, one may also say the following supplication.

اَللّٰهُمَّ إِنِّي أَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا
أَنْتَ آخِذٌ بِنَاصِيَتِهِ اَللّٰهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ
اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ سُبْحَانَكَ وَبِحَمْدِكَ

O Allah ﷻ! Thou removes debt & sin; O Allah ﷻ! Thy troop's not routed, Thy promise is not broken & the riches of the rich do not avail against Thee. Glory & praise be unto Thee! *[Abu Dawud: 5052; Book. 43; English Book. 42; Hadees. 5034]*

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7. Furthermore, one might supplicate: -

أَعُوْذُ بِوَجْهِ اللهِ الْعَظِيْمِ الَّذِىْ لَيْسَ شَىْءٌ أَعْظَمَ مِنْهُ
وَبِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِى لَا يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ وَبِأَسْمَاءِ
اللهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا
خَلَقَ وَبَرَأَ وَذَرَأَ

I seek refuge with the immense Face of Allah ﷻ - there is nothing greater than it - & with the complete words of Allah ﷻ which neither the good person nor the corrupt can exceed & with all the most beautiful names of Allah ﷻ, what I know of them & what I do not know, from the evil of what He has created & originated & multiplied. *[Muatta Malik: 1744; Book. 51, English Book. 51, Hadees. 12]*

8. Hazrat Ali ﷺ narrated, saying: "Whenever Nabi ﷺ would visit an ill person, He ﷺ would recite: -

اَللّٰهُمَّ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ فَأَنْتَ الشَّافِىْ لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

O' Allah ﷻ! Make the harm go away, Lord of mankind & heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness. *[Tirmizi: 3565; Book. 48, English vol. 6; Book. 46, Hadees. 3565]*

9. Nabi ﷺ recited this as a Ruqyah: -

اَللّٰهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اَشْفِ أَنْتَ الشَّافِىْ لَا شَافِىْ
إِلَّا أَنْتَ اشْفِهِ شِفَاءً لَا يُغَادِرُ سَقَمًا

O Allah ﷻ! Lord of mankind! Remove the harm & heal him, for You are the Healer & there is no healing except Your healing, with a healing which does not leave any disease behind)". This may be repeated three times or more.

[Abu Dawud: 3890; Book. 29; English Book. 28; Hadees. 3881]

Ruqyah (Dua) for eye disease: -

10. Once, wife of Abdullah Bin Masood ﷺ complained about her eyes, he ﷺ said to her "If you had done, what Nabi ﷺ used to do, it would

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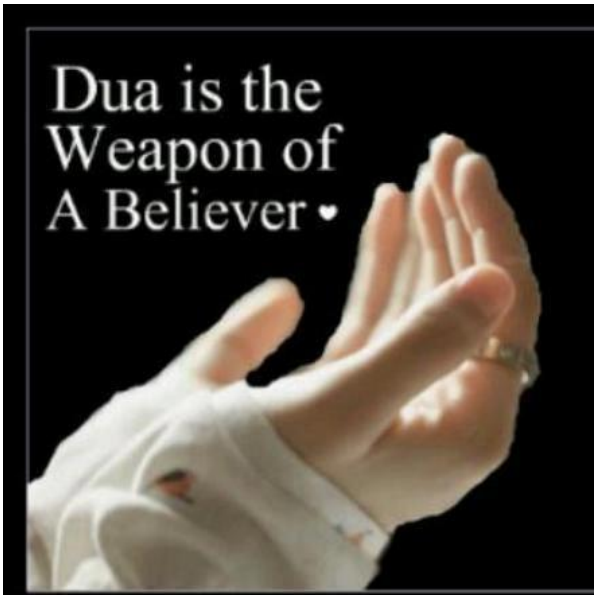
have been better for you & would have brought fast healing to your eyes. Splash water on your eyes & then say,

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

Cure the ailment, O LORD! of the people, Bring about the cure, for You Alone Bring the cure & there is no cure except that which You Bring about. Bring a type of cure that eradicates every ailment". *(It is a part of Hadees).*

[Ibn Ma-jah: 3660; Book. 31; English vol. 4; Book. 31, Hadees. 3530]

Those who try these different types of supplications & Islamic prayer formulas will surely understand their great value & benefit of them & consequently will recognize the great need for them. These supplications will shield one from the effects of the evil eye & will fend off its harm if the evil eye touched them, but according to the degree of Faith, strength of soul, degree of reliance (on Allah ﷻ) & strength of heart of whoever recites them. These supplications are types of weapons & their effectiveness depends on the skill of whoever uses them.



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Lesson no. 7 Question & Answers regarding Ruqyah: -

Questions & Answers: -

Question no 1: - What are the virtues of a man reciting Ruqyah for himself? What is the evidence for that? What should he say when he recites Ruqyah for our self?

Answer no 1: - There is nothing wrong with the Muslim reciting Ruqyah (protective & healing supplications) for himself. That is permissible; indeed it is a Sunnah, to recite Ruqyah for our self.

Hadees: - 1 Narrated by Abu Saeed ﷺ that Nabi ﷺ use to seek refuge from Jinn & evil eye of human, until *Al-Mu'awwadhatain (Surah Falaq & Surah Naas)* were revealed, so Nabi ﷺ used them & left other than *Al-Mu'awwadhatain*. *[Tirmizi: 2198; Book. 28; English vol. 4; Book. 2, Hadees. 2058]*

Hadees: - 2 Narrated by A'isha رضی اللہ عنہا that, "When Nabi ﷺ got ill, He ﷺ would recite *Al-Mu`awadhatayn (Surah Falaq & Naas)* over Himself & spit dryly. When His ﷺ pain grew intense, I recited over Him ﷺ & wiped Him with His own Hand, seeking its blessing".

[Bukhari: 5735; Book no. 76; English vol. 7; Book. 71; Hadees. 631]

Hadees: - 3 Nabi ﷺ said that, the seventy thousand, of His Ummah, who will enter Paradise (Jannah) without being brought to account or punished & "They will be those who did not recite Ruqyah or ask for Ruqyah to be done & they did not believe in bad omens & they put their trust in their Lord". The phrase "They did not recite Ruqyah" is the words of the narrator, not of the Nabi ﷺ. Hence Bukhari narrated this Hadees & did not mention this phrase.

[Bukhari: 5752; Book. 76; English vol. 7; Book. 71; Hadees. 648]

Ibn Al-Qayyim (ra) said: "This phrase is inserted in the Hadees, but it is a mistake on the part of some of the narrators". *[Hadi al-Arwah, 1/89]*

Those people are praised because they did not ask anyone to recite Ruqyah for themselves & Ruqyah are types of Dua or Quranic verses, so they did not ask others to pray for themselves. The phrase "*and they did not recite Ruqyah*" which is mentioned in the Hadees is a mistake *(on the part of the narrator)*.

Nabi ﷺ recited Ruqyah for Himself & for others. His ﷺ reciting Ruqyah for Himself & others was like making Dua' for Himself & others; this is something that is enjoined. As all the Prophets asked Allah ﷻ & prayed

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to Him. (As Allah ﷻ tells us in the stories of Adam ﷺ, Ibrahim ﷺ, Musa ﷺ & others") Ruqyah are one of the greatest remedies that the believer should use regularly. If anyone wants to recite Ruqyah for himself or for someone else, there are many such verse of Quran, the greatest of which are Al-Faateha & *Al-Mu`awadhatayn (Surah Falaq & Surah Naas)*.

Hadees: - 4 A group of the Companions of Nabi ﷺ set out on a journey & traveled until they came near one of the Arab tribes. They asked them for hospitality but they were refused.

Then the leader of that tribe was stung & his people tried everything to cure him but nothing helped.

Then some of them said: "Why don't you go to those people who are staying (nearby)? Maybe one of them has something". So they went to them & said, "O people, our leader has been stung & we have tried everything & nothing helped him. Do you have anything?" One of them said: "Yes, by Allah ﷻ. I will perform Ruqyah for him, but by Allah ﷻ we asked you for hospitality & you did not give us anything, so we will not perform Ruqyah for you unless you give us something in return". So they agreed on a flock of sheep, then he started to blow on him & recite: الحمدللهربالعالمين *(Surah Faateha)*.

Then he recovered quickly from his complaint & started walking & he was completely cured.

After that they took the flock of sheep & some of the companions of Nabi ﷺ said, "Let us share it out". The one who had performed Ruqyah said: "Do not do anything until we come to Nabi ﷺ & tell him what happened & we will wait & see what Nabi ﷺ tells us to do". So they came to the Nabi ﷺ & told him what had happened. Nabi ﷺ said: "How did you know that it is a Ruqyah?" Then Nabi ﷺ said: "You did the right thing, share them out & give me a share". & Nabi ﷺ smiled.

[Tirmizi: 2204, 2205; Book. 28; English vol. 4; Book. 2, Hadees. 2063, 2064]

Treating pain with Ruqyah: -

Hadees: - 5 Hazrat Usman Ibn Abil ؓ complained to Nabi ﷺ about pain that he had felt in his body from the time he had become Muslim. Nabi ﷺ said to him, "Put your hand on the part of your body where you feel

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pain & say *'Bismillah* (in the name of Allah ﷻ) three times, then say seven times, أَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek refuge in the glory & power of Allah ﷻ from the evil of what I feel & worry about *[Muslim: 2202; Book. 39; English Book. 26; Hadees. 5462]*

Hadees: - 6 Narrated by Hazrat Usman Bin Abu Al-Aa's ؓ that he complained to Nabi ﷺ about pain in his body that he suffered from ever since he became a Muslim. Nabi ﷺ replied: Place your hand on the painful area of your body & recite: -

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمَ (In the Name of Allah ﷻ), thrice, Then say seven times

أَعُوْذُ بِعِزَّةِ اللهِ وَقُوَّتِهِ مِنْ شَرِّ مَا أَجِدُ

I seek refuge with Allah ﷻ's Might & Power from the evil of what I am suffering from & because of which I have become worry"). He said: "So I did it & Allah ﷻ removed what I had & I never ceased telling my family & others to do it."

[Tirmizi: 2224; Book. 28; English vol. 4; Book. 2, Hadees. 2080]

Hadees: - 7 Narrated by Ibn Abbas رضی اللہ عنہما that, for fever & all kinds of pain, Nabi ﷺ used to teach them to say:

بِسْمِ اللهِ الْكَبِيْرِ أَعُوْذُ بِاللهِ الْعَظِيْمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

In the Name of Allah ﷻ the Great, I seek refuge with Allah ﷻ the Almighty from the evil of a vein gushing (with blood) & the evil of the heat of the Fire

[Ibn Ma-jah: 3655; Book. 31; English vol. 4; Book. 31, Hadees. 3526]

Hadees: - 8 Hazrat Ibn Abbas رضی اللہ عنہما says that, "Nabi ﷺ used to seek refuge for Hasan & Husain ؓ & use to say, 'Your father [meaning Ibrahim ؑ, peace be upon him] used to seek refuge with Allah ﷻ for Ismail & Ishaq ؑ with these words:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَّمِنْ كُلِّ عَيْنٍ لَّامَّةٍ

I seek refuge in the perfect words of Allah ﷻ, from every devil & every poisonous reptile & from every evil eye)

[Bukhari: 3371; Book. 60; English vol. 4; Book. 55; Hadees. 590]

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Hadees: - 9 Kharijah Bin Al-Salt quoted his parental uncle as saying that he passed (some person), He recited Surah Al-Faateha over him for three days morning & evening. Whenever he finished it, he collected some of his saliva & spit it out & he seemed as if he were set free from a bond. They gave him something as payment. He then came to Nabi ﷺ & said about it, & Nabi ﷺ said accept it.

[Abu Dawud: 3420; Book. 24; English Book. 23; Hadees. 3413]

Question No. 2: - What is the way to deal with Sehar (black magic / witchcraft)?

Answer No. 2: - Whoever is affected by sehar (black magic) should not treat it with sehar, because evil cannot be removed by evil & kufr cannot be removed by kufr. Evil is removed by Haq (And Quran is Haq).

When Nabi ﷺ was asked about Al-Nushrah (treating black magic (sehar) with black magic (sehar), Nabi ﷺ said: "This is the work of the Devil (Shaitaan)". *[Abu Dawud: 3868; Book. 29; English Book. 28; Hadees. 3859]*

Nushrah means removing black magic from a person who has been affected by it by using more black magic. *(Which is not allowed?)*.

But if, treated by means of the Qur'an & permissible medicines or good Ruqyah, there is nothing wrong with that, but treating it with black magic is not permitted, as previously stated, because black magic means worshipping the devil (shaitaan). The magician, practitioner of witchcraft (seharar) does black magic (sehar) or learns it only after worshipping & serving the devils (shaitaan) & drawing close to them by means of the things that they like. After that, they teach him the means of black magic.

One should seek treatment by means of reciting Qur'an & the prayers for refuge with Allah ﷻ that are prescribed in Islam & permissible medicines, just as patients with all kinds of sicknesses are treated by doctors.

Question No. 3: - Do all the patients recover from Ruqyah?

Answer No. 3: - The patients may recover, but some may not recover, due to, if his appointed time of death has arrived or may be near or Allah ﷻ does not will to give him recovery, or he may not recover & may die from sickness, even though he may be treated by the most skilled physicians & knowledgeable doctors. When the appointed time

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of death comes, no medicine or treatment will be of any help, because Allah ﷻ says:

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۱﴾

And Allah ﷻ grants respite to none when his appointed time (death) comes

[Chapter No. 63 (Surah) Al-Munafiqeen verse no. 11]

Please read the following Hadees: -

1. Narrated by Abu Khizamah ؓ that Nabi ﷺ was asked: Do you think that the medicines with which we treat ourselves, the Ruqyah by which we seek healing & the means of protection that we seek, change the decree of Allah ﷻ at all?' Nabi ﷺ said: 'They are part of the decree of Allah ﷻ. *[Ibn Ma-jah: 3563; Book. 31; English vol. 4, Book. 31, Hadees. 3437]*

2. Narrated by Abdullah ؓ that Nabi ﷺ said: "Allah ﷻ does not send down any diseases, but He also sends down the cure for it."

[Ibn Ma-jah: 3564; Book no. 31; English vol. 4; Book. 31; Hadees. 3438]

3. Narrated by Usamah Bin Sharik ؓ that, "I saw the Bedouins asking Nabi ﷺ is there any harm in such & such, is there any harm in such & such?' Nabi ﷺ replied to them: 'O slaves of Allah ﷻ! Allah ﷻ has only made harm in that which transgresses the honor of one's brother. That is what is sinful. They asked Oh! Rasoolullah ﷺ is there any sin if we do not seek treatment?' Nabi ﷺ replied: 'Seek treatment, O slaves of Allah ﷻ! For Allah ﷻ does not create any diseases but He (SWT) also creates with it the cure, except for old age.' They asked, Oh! Rasoolullah ﷺ, what is the best thing that a person may be given?' He said: 'Good manners".

[Ibn Ma-jah: 3562; Book. 31; English vol. 4; Book. 31; Hadees. 3436]

4. Narrated by Abu Darda ؓ that Nabi ﷺ said Allah ﷻ has sent down both the diseases & the cure & He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.

[Abu Dawud: 3874; Book. 29; English Book. 28; Hadees. 3865]

5. Nabi ﷺ said Allah ﷻ has not sent down a disease expect that Allah ﷻ also sent down its cure; whoever knows it (the cure) knows it, & whoever is unaware of the cure, he is unaware of it; while those who are ignorant of the cure are ignorant.

[Mustadrak Hakim; Al-Tibb: 8266]

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6. Hazrat Raza Al-Ghanvi ﷺ says that get Shifa from those, in which Allah ﷻ's praise are present like (Quranic verses) الحمد لله رب العالمين (Surah Faateha) or قل هو الله احد (Surah Ikhlaas) (or other) & those who does not get Shifa (cure) with Quran then understand there is no Shifa in your destiny. *[Jaame Sagheer: 977 & Fath Al-Kabir: 1740]*
7. Hazrat Abu Hurairah ﷺ says that Rasoolullah ﷺ guided to get Shifa (cure) from Quran & if anyone does not get Shifa (cure) with Quran, then understand there is no Shifa in your destiny. *[Jaame Sagheer: 977]*

In regards with above both Hadees we should understand that we are guided to get Shifa from Quran & Names of Allah ﷻ, or Dua in which there are praise about Allah ﷻ & also should follow all guidance of Nabi ﷺ, & if anyone did not get Shifa in spite of Quranic treatment than understand that cure is not in your destiny.

Question No. 4: - What is the right treatment for black magic (sehar)?

Answer No. 4: - Among the treatments prescribed in Islam, there are treatments of black magic with recitation of the Quran. The greatest Chapter Surah in the Quran, which is Al-Faateha, should be recited over the person who has been affected by black magic. This should be repeated several times. Also Dua recited by Nabi ﷺ, please read all the question & answers.

Question no 5: - Was Ruqyah did by Companion of Nabi ﷺ (Sahabah) ﷺ? Please explain in detail with references?

Answer No. 5: - Some of the Companion of Nabi ﷺ (Sahabah) ﷺ passed by some Bedouins whose sheikh, (their leader) was been bitten by a snake. They had done everything they could but nothing worked. They said to one of the Companion of Nabi ﷺ (Sahabah) ﷺ "Is there any raaqi (one who performs Ruqyah) among you?" They said, "Yes". So one of them recited Surah al-Faateha over him & he immediately got up full of energy as if nothing had happened; Allah ﷻ healed him of the ill-effects of that snakebite.

[Tirmizi: 2204, 2205; Book no. 28; English vol. 4 Book. 2, Hadees. 2063, 2064]

Nabi ﷺ said: "There is nothing wrong with Ruqyah as long as it does not involve in shirk" (making companion in Allah ﷻ's power or His Qualities). Rasoolullah ﷺ also performed Ruqyah. There are lot of good in Ruqyah & a great deal of benefit. Al-Faateha, Aayat al-Kursi, "قل هو الله احد" (Chapter 112), *Al-Mu'awwadhatain (Surah Falaq & Surah Naas)* &

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other verses (aayahs) may be recited over the person who has been affected by black magic (sehar), as well as good Dua narrated in the Hadees from Nabi ﷺ. & a lot of Hadees are there which shows that Ruqyah was done by Companion of Nabi ﷺ (Sahabah) ﷺ also.

Question No. 6: - Did Jibrail ﷺ do Ruqyah for Nabi ﷺ?

Answer No. 6: - Yes Jibrail ﷺ did Ruqyah for Nabi ﷺ as follows: -

Ruqyah performed by Angel Jibrail ﷺ for Nabi ﷺ: -

1. Narrated by Umar ﷺ that he heard Junaid Bin Abu Umayyah say that he heard Ubadaih Bin Samit say that Angel Jibrail ﷺ performed Ruqyah for Nabi ﷺ due to fever as:

بِسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَسَدِ حَاسِدٍ وَمِنْ كُلِّ عَيْنٍ اللهُ يَشْفِيكَ

In the Name of Allah ﷻ I perform Ruqyah for you, from everything that is harming you; from the envy of the envier & from every evil eye, may Allah ﷻ heal you *[Ibn Ma-jah: 3657; Book. 31; English vol. 4; Book. 31, Hadees. 3527]*

This is a great Ruqyah which was narrated in a Saheeh (authentic) Hadees from Nabi ﷺ.

The best Ruqyah done by Angel Jibrail ﷺ for Nabi ﷺ: -

2. Narrated by A'isha رضى الله عنها that when Nabi ﷺ fell ill, Angel Jibrail ﷺ use to recite this for Nabi ﷺ.

بِاسْمِ اللهِ يُبْرِيكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَشَرِّ كُلِّ ذِي عَيْنٍ۔

In the name of Allah ﷻ, may He cure you from all kinds of illnesses & safeguard you from the evil of a jealous one when he feels jealous & from the evil influence of eye

[Muslim: 2185; Book no. 39; English Book. 26; Hadees. 5424]

3. Narrated by Abu Hurairah ﷺ that Nabi ﷺ came to visit me (when I was sick) & said to me: 'Shall I not recite for you a Ruqyah that Angel Jibrail ﷺ brought to Me?' I said: My father & mother may be ransomed for you! Yes, O Rasoolullah ﷺ!' He ﷺ recited 3 times: -

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بِسْمِ اللهِ أَرْقِيْكَ وَاللهُ يَشْفِيْكَ مِنْ كُلِّ دَاءٍ فِيْكَ مِنْ شَرِّ النَّفَّاثَاتِ فِيْ الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

In the Name of Allah ﷻ I perform Ruqyah for you, from every disease that is in you & from the evil of those who (practice witchcraft when they) blow in the knots & from the evil of the envier when he envies

[Ibn Ma-jah: 3653; Book. 31; English vol. 4; Book. 31, Hadees. 3524]

4. Narrated from Abu Saeed ﷺ that Angel Jibrail ﷺ came to Nabi ﷺ & said, "O Muhammad ﷺ, you are ill. He ﷺ said: 'Yes.' He recited: -

بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللهُ يَشْفِيْكَ بِسْمِ اللهِ أَرْقِيْكَ

In the Name of Allah ﷻ I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye & may Allah ﷻ heal you. In the Name of Allah ﷻ I perform Ruqyah for you).

[Ibn Ma-jah: 3652; Book. 31; English vol. 4; Book. 31; Hadees. 3523]

Question No. 7: - Is Ruqyah in Islam, done for snake bite or else?

Answer No. 7: - It is prescribed to perform Ruqyah for the one who has been bitten or stung & the one who has been affected by black magic (sehar) & the one who is sick. There is nothing wrong with performing Ruqyah for one who is sick or has been affected by black magic or bitten or stung or by reciting good Dua, even if they were not transmitted from Nabi ﷺ so long as they do not contain anything that is haraam or Shirk (making companion of Allah ﷻ power & Qualities) in it, because of the general meaning of the Hadees of Nabi ﷺ, "There is nothing wrong with Ruqyah so long as it does not involve shirk".

Allah ﷻ can heal the sick, affected by black magic (sehar) & any other problem, without any Ruqyah & without any action on the part of other people, because He is Able to do all things & He is Wise in that entire, He does. Allah ﷻ says in His Holy Book in ***Chapter No. 36 (Surah) Yaaseen verse no. 82***

إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' & it is!"

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To Him be praise & thanks for all that He wills & decrees, for He is wise in all that He does.

The sick person may not be healed if his appointed time (death) has come & it is decreed that he should die from this disease. Among the things that may be used in Ruqyah are the verses which speak of black magic (sehar), which may be recited & blown on water. These are the verses about black magic as follows: -

Verses about black magic: -

1. ***Chapter No. 7 (Surah) Al-A'raaf, verse no. 117 to 119: -***

وَاَوۡحَيۡنَاۤ اِلٰى مُوۡسٰۤى اَنۡ اَلۡقِ عَصَاكَ ۚ فَاِذَا هِىَ تَلۡقَفُ مَا يَاۡفِكُوۡنَ ۚ﴿۱۱۷﴾ فَوَقَعَ
الۡحَـقُّ وَبَطَلَ مَا كَانُوۡا يَعۡمَلُوۡنَ ۚ﴿۱۱۸﴾ فَغُلِبُوۡا هُنَالِكَ وَانۡقَلَبُوۡا صٰغِرِيۡنَ ۚ﴿۱۱۹﴾

And We inspired Musa (Moses) (ﷺ) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and then, and were returned disgraced.

2. ***Chapter No. 10 (Surah) Yunus, verse no. 80 to 82: -***

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمۡ مُّوۡسٰۤى اَلۡقُوۡا مَاۤ اَنۡتُمۡ مُّلۡقُوۡنَ ﴿۸۰﴾ فَلَمَّاۤ
اَلۡقَوۡا قَالَ مُوۡسٰى مَا جِئۡتُمۡ بِهِ ۙ السِّحۡرُ ؕ اِنَّ اللّٰهَ سَيُبۡطِلُهٗ ؕ اِنَّ اللّٰهَ
لَا يُصۡلِحُ عَمَلَ الۡمُفۡسِدِيۡنَ ﴿۸۱﴾ وَيُحِقُّ اللّٰهُ الۡحَـقَّ بِكَلِمٰتِهٖ وَلَوۡ كَرِهَ
الۡمُجۡرِمُوۡنَ ﴿۸۲﴾

when the sorcerers came, Moosa said to them: 'Cast down what you want to cast!' Then when they had cast down, Moosa said: 'What you have brought is sorcery; Allah ﷻ will surely make it of no effect. Verily, Allah ﷻ does not set right the work of Al-Mufsidoon. & Allah ﷻ will establish & make apparent the truth by His Words, however much the Mujrimoon may hate (it)

3. ***Chapter No. 20 (Surah) Ta-ha verse no. 65 to 69: -***

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قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿٦٥﴾ قَالَ بَلْ اَلْقُوْا ۚ
فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿٦٦﴾ فَاَوْجَسَ فِيْ
نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٧﴾ قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿٦٨﴾ وَاَلْقِ مَا فِيْ يَمِيْنِكَ
تَلْقَفْ مَا صَنَعُوْا ۭ اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ۭ وَلَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى ﴿٦٩﴾

They said: 'O Moosa! (عليه السلام) Either you throw first or we are the first to throw?' Moosa (عليه السلام) said: 'Nay, throw you (first)!' Then behold! Their ropes & their sticks, by their magic, appeared to him as though they moved fast. So Moosa (عليه السلام) conceived fear in him Allah ﷻ said, 'Fear not! Surely, you will have the upper hand.

And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick & the magician will never be successful, to whatever amount (of skill) he may attain.'"

These verses are among the things by which Allah ﷻ made the Ruqyah against black magic (sehar), to be beneficial. If the qaari' (reader) recites these verses & blow in water & also reads Surah al-Faateha, Aayat al-Kursiy, "قل هو الله احد" & *Muawwadhatain* (Surah Naas & Surah Falaq) & blow in the water, then pours it over the person who he thinks has been affected by black magic (sehar) or is being prevented by magic from having intercourse with his wife, then he will be healed by Allah ﷻ's Leave. If seven lotus leaves are ground up & added to the water as well, this is appropriate, as was mentioned by Sheikh 'Abd Al-Rahmaan Ibn Hasan (عليه السلام) in Fath al-Majeed, quoting from some of the scholars in the chapter entitled Ma jaa'a fi'l-Nushrah.

It is Mustahaab (unobligatory Sunnah) to recite three Surah, namely قل هو الله احد (Chapter 112), قل أعوذ برب الفلق (Chapter 113) & قل أعوذ برب الناس (Chapter 114). The point is that these & similar treatments which are used to treat this problem of black magic (sehar), may also be used to treat the one who is prevented by magic from having intercourse with his wife. This has been tried a great deal & Allah ﷻ caused it to yield results. A person may be treated with Al-Faateha (Chapter 1) alone & be healed, or with قل هو الله احد (Chapter 112) & *Al-Mu'awwadhatain* (Surah Naas Chapter 114 & Surah Falaq Chapter 113) on their own & be healed.

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Rules: -

It is very important that the person performing this treatment & the person who is being treated should both have sincere faith & trust on Allah ﷻ they should know that He has control over all things & when He Wills a thing to happen, it happens & when He does not Wills a thing it does not happen. The matter is in His hands, whatever He Wills happens & whatever He does not will does not happen. When both, the reader & the one for whom Ruqyah is done have faith & are sincere towards Allah ﷻ, the sickness will disappear quickly by Allah ﷻ's Will & both physical & spiritual medicine will be beneficial. We ask Allah ﷻ to help us all, to please Him, for He is All-Hearing & is Ever Near.

Question No. 8: - In the Book Fath Al-Bary, it is mentioned that Ruqyah (recitation for healing or protection) has very good effects. Please explain Ruqyah & its good effects?

Answer No. 8: - Ruqyah means reciting Quran & saying supplications (Dua) reported from Nabi ﷺ over the sick seeking to be cured; in addition to other good & lawful supplications.

It has very good curing effects. Nabi ﷺ used to recite over the sick & so did the Sahaba (Companions of the Prophet ﷺ).

1. For Example Nabi ﷺ recited as a Ruqyah: -

اَللّٰهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِيْ لَا شَافِيَ إِلَّا أَنْتَ اشْفِهِ شِفَاءً لَا يُغَادِرُ سَقَمًا

O' Allah ﷻ Lord of mankind, remove the harm & heal him, for You are the Healer & there is no healing except Your healing, with a healing which does not leave any disease behind)". This may be repeated three times or more.

[Abu Dawud: 3890; Book. 29; English Book. 28; Hadees. 3881]

2. Hazrat Ali ﷺ narrated, saying: "Whenever Nabi ﷺ would visit an ill person, He ﷺ would recite: -

اَللّٰهُمَّ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ فَأَنْتَ الشَّافِيْ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

O' Allah ﷻ! Make the harm go away, Lord of mankind & heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness. *[Tirmizi: 3565; Book. 48, English vol. 6; Book. 46, Hadees. 3565]*

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Masaru Emoto a Japanese researcher & scientist & his team said: "My Muslim colleague offered to recite Quranic verses over the water. He brought a tape-recorder & played some Quranic verses & we got the most perfectly-shaped crystals. Then he played the 99 names of Allah ﷻ. Each name produced a uniquely-shaped crystal. Then he began cursing the water. We said: Water, you are impure. You are not suited for consumption. The water, in this case, did not freeze, or produced an extremely ugly crystal." When they uttered bad words like "war" or "fighting," the water did not freeze, or else produced an ugly shape. When the man completed these experiments, which lasted 15 years, he published a five-volume book called Messages from Water. He wrote: "I have proven that water, that peculiar liquid, is capable of thinking, fathoming, feeling, getting excited & expressing itself."

He also found out that if someone recites the Quran on regular water, it gets the ability for the treatment of different diseases.

This scientist Masaru Emoto & his team also found out that, the Muslims recites بسم الله before eating / drinking. He says that after saying BISMILLAH on regular water, there are some strange changes happened in the quality of regular water. That make it best water.

Masaru Emoto is a Japanese author known for his claim that if human speech or thoughts are directed at water droplets before they are frozen, images of the resulting water crystals will be beautiful or ugly depending upon whether the words or thoughts were positive or negative. Emoto claims this can be achieved through prayer, music or by attaching written words to a container of water.

Question No. 9: - What are the rules for performing Ruqyah (recitation for healing or protection)? Is it permissible to make Ruqyah for more than one person? What do you advise to the patients?

Answer No. 9: - Ruqyah has to be done using Quran & good supplications (Dua) with the hope that Allah ﷻ accepts & makes it beneficial.

The person performing Ruqyah should blow breath & recite over the sick, Surah Al-Faateha or some verse (Quranic verses), or Ayat Al-Kursi Chapter 2 Surah Al-Baqarah, verse 255, Chapter 112 Surah Al-Ikhlaas or *Al-Mu`awwidhatayn* (Chapter 113 Surah Al-Falaq & Chapter 114 Surah Al-Naas). However, whole Quran is healing. & Quran Himself says, “It is for those who believe a guide & a healing”.

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1. Ruqyah should be performed by reciting Qur'an & lawful supplications on the area of pain along with blowing breath over it, whether the aching area is the chest, head or leg. Faateha is to be recited along with as much verse as one can. Then to supplicate to Allah ﷻ saying:

بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللهُ يَشْفِيْكَ بِسْمِ اللهِ أَرْقِيْكَ

Or to supplicate saying, "In the Name of Allah ﷻ, I perform Ruqyah (reciting Qur'an & saying supplications over the sick seeking healing) for you, from everything that may harm you; from the evil of any soul or envious eye. May Allah ﷻ heal you. In the Name of Allah ﷻ I perform Ruqyah for you".

[Ibn Ma-jah: 3652; Book. 31; English vol. 4; Book. 31, Hadees. 3523]

Ruqyah for two or more people at one time: -

The person may recite & then blow breath over the aching area, whether it is their chest, hand, or head, according to the sickness. There is nothing wrong to do Ruqyah for more than one person at one time, if more than one person needs to have Ruqyah performed for them, I think there is nothing wrong to recite it over more than one patient at same time.

Question No. 10: - Which verses did Nabi ﷺ use in performing Ruqyah for patients? How should they be recited? Should they be recited as Ruqyah just at the beginning of sickness or continue to be recited until the sickness is gone? What is your advice to the person performing Ruqyah?

Answer No. 10: - Whole Glorious Quran is blessed & can be recited as Ruqyah. *Surah Al-Faateha* (Opening Chapter 1 of the Quran), *Ayat Al-Kursi*, *Surah Al-Ikhlaas* & *Al-Mu`awwadhatayn* can be recited as Ruqyah. Nabi ﷺ is reported to have used all these verses & urged His followers to use them, especially Al-Faateha because it is the Mother of the Quran & is the best Chapter Surah; also Ayat- Al-Kursi is the best verses.

Nabi ﷺ guided us to recite Ayat Al-Kursi after every Salah (Prayer) & before sleeping & also used to recite *Surah Al-Ikhlaas* & *Al-Mu`awwidhatayn* (Surah Falaq & Surah Naas) three times before going to sleep.

Nabi ﷺ use to recite & blow on His Hands & pass His ﷺ Hands on His Head, face & the front part of His Body & said, "Anyone who recites these three Chapters *(Surah Al-Ikhlaas, Al-Falaq & Al-Naas)* at the beginning of the night or day, nothing harmful will touch or befall them". All this is Mashru`

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(Islamically permissible). It is also authentically reported that the Sahabah (Companions of Nabi ﷺ) used only Al-Faateha for Ruqyah & Allah ﷻ granted healing.

1. Narrated by Abu Saeed Khudri ؓ that Nabi ﷺ sent us, thirty horsemen, on a military campaign. We camped near some people & asked them for hospitality but they refused. Then their leader was stung by a scorpion & they said: 'Is there anyone among you who can recite Ruqyah for a scorpion sting?' I said: 'Yes, I can, but I will not recite Ruqyah for him until you give us some sheep.' They said: 'We will give you thirty sheep.' So we accepted them & I recited Al-Hamd (*i.e.* Chapter Faateha) over him seven times. Then he recovered & I took the sheep. Then some doubts occurred within us. Then we said: 'Let us not hasten (to make a decision concerning the sheep) until we come to Nabi ﷺ' so when we came back: 'I told Him ﷺ what I had done. He ﷺ said: 'How did you know that it is a Ruqyah? Divide them up & give me a share as well."

[Ibn Ma-jah: 2239; Book. 12; English vol. 3; Book. 12, Hadees. 2156]

2. Narrated by A'isha رضی اللہ عنہا that when Nabi ﷺ use to go to bed, He ﷺ used to recite Surah Ikhlaas, Falaq & Naas & blew on palms & passed them over His Face & those parts of Body to which His Hands reached & if fell ill He ﷺ use to order me to do the same for Him ﷺ. *[Bukhari: 5748; Book. 76; English vol. 7; Book. 71; Hadees. 644]*

3. A long Hadees narrated by Abu Hurairah ؓ that: "When you go to bed, recite Ayat Al-Kursi (Chapter 2 verse no. 255) for there will be a guardian appointed over you by Allah ﷻ & devil (shaitaan) will not be able to approach you till morning" & Nabi ﷺ confirmed that it is right. *[Riyadh As-Salihin: 1020; Book. 9, English Book. 9, Hadees. 30]*

4. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: "Whoever recites Ha Mim Al-Mu'min - up to - To Him is the return (Chapter 40 verse no. 1 to 3) & Ayat Al-Kursi when he reaches (gets up) in the morning, he will be protected, till the evening. & whoever recites them when he reaches the evening, he will be protected till the morning."

[Tirmizi: 3120; Book. 45, English vol. 5; Book. 42, Hadees. 2879]

5. Kharijah Bin Al-Salt quoted his parental uncle saying that he passed (some person); He recited Surah Al-Faateha over him for three days morning & evening. Whenever he finished it, he collected some of his saliva & spit it out & he seemed as if he were set free from a bond. They gave him something as payment. He then came to Nabi ﷺ & said about it, & Nabi ﷺ said accept it.

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[Abu Dawud: 3420; Book. 24; English Book. 23; Hadees. 3413]

6. Abdullah Bin Khubaib ﷺ reported that Nabi ﷺ said to me, "Recite Surah Al-Ikhlaas (Chapter 112) & *Al-Mu'awwadhatain* (Chapter 113 Surah Al-Falaq & Chapter 114 Surah An-Naas) three times at dawn & dusk. This will protect you in all respects."

[Riyadh As-Salihin: 1456; Book. 16, English Book. 16, Hadees. 49]

7. Narrated Saad ﷺ that Nabi ﷺ said: "Whoever takes seven 'Ajwah dates in the morning will not be effected by magic or poison on that day." *[Bukhari: 5779; Book. 76; English vol. 7; Book. 71; Hadees. 671]*

Question no. 11: - Is it permissible when performing Ruqyah for a Muslim to recite passages of the Quran & some Prophetic supplications (Dua) on water or some olive oil or dates or etc. so that the patient drinks the water or bathes with it? If it is not permissible, what is the rule of Ruqyah & its conditions?

Answer No. 11: - There is nothing wrong with reciting Ruqyah over water which the patient drinks or washes themselves with. All this is permissible. Ruqyah should be performed for a patient by reciting & blowing over them; it can also be made over water which the patient then drinks or washes with. All this is permissible.

It is authentically reported Nabi ﷺ performed Ruqyah for Thabit ibn Qays ibn Shamas by reciting over water & then pouring it on him. If one performs Ruqyah for his brother on water, then makes him drink it or pours it on him, it is hoped that Allah ﷻ will heal him & he will recover thereby. Also, if a patient performs Ruqyah for themselves by reciting over the sick part of the body, whether their hand, leg or chest, then blows over it & supplicates to Allah ﷻ to heal them, this is all good. & it is good to add Dua of Nabi ﷺ. & to use olive oil or Sunnah medicine is also allowed to use. One can also use 7 dates also.

Please refer the following Hadees: -

1. Narrated by Sabit Ibn Qays Ibn Shammas ﷺ that Nabi ﷺ entered upon Sabit Ibn Qays (The version of Ahmad Ibn Salih) when he was ill, He ﷺ recited: " اَكْشِفِ الْبَاسَ رَبَّ النَّاسِ "

Remove the harm, O Lord of men,

He then took some dust of Bathan & put it in a bowel & then mixed it with water & blew in it & poured it on him. :

[Abu Dawud: 3885; Book. 29; English Book. 28; Hadees. 3876]

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Question No. 12: - My wife began visiting one of her neighbors as a kind of cordiality & keeping the social ties of neighbourhood. After two visits, her neighbour suddenly asked my wife to perform Wazoo (ablution) so she could use the water of my wife's Wazoo water to wash her leg with, which became swollen, as she thinks she has been afflicted by an evil eye (nazar). My wife performed Wazoo at once as she did not understand what was going on. My wife came home weeping as it was the first time she had been subjected to this. I went to my neighbour & inquired about the matter, he said that his wife had been attacked by an evil eye (nazar) & she took Wazoo water from everyone who visited her. Please guide me whether this was right to do?

Answer No. 12: - The evil eye (nazar) is real, as Nabi ﷺ told. (Hadees is given below).

A man or woman can cast an envious eye. A woman may see something that belongs to her neighbour or other females that she likes & envy occurs. Similarly, a man may cast an envious look at his brother or neighbour or others. There is nothing wrong if a man or a woman is asked to perform Wazoo for some person to wash with – all praise is for Allah ﷻ. Moreover, one may unintentionally envy another, so one should not be upset. The evil eye (nazar) is real & may be cast on some person without intending to. One may look admiringly at another & envy occurs. They may like a person's manner of walking, face etc. & so cast an envious eye (nazar) which may result in harm to the person's leg, head, or in a seizure, etc.

Therefore, there is no blame if a woman or a man asks another to perform Wazoo or to wash their face or hands in order to use the water hoping that Allah ﷻ will grant healing by it.

This occurred with Salh Ibn Hunayf Sahl Ibn Hunayf ؓ & `Amir Ibn Rabi`ah ؓ during the time of Nabi ﷺ Amir ؓ was asked by Nabi ﷺ to perform Wazoo for Sahl & then the water was poured over him, thus, Allah ﷻ healed him. The evil eye is real & there is no blame if one asks his or her sister to wash their hands, face or perform Wazoo to pour the water over the area one thinks was affected by an evil eye. (Hadees is given below).

Please go through theses Hadees: -

1. Narrated by Abu Hurairah ؓ that Nabi ﷺ said that the evil eye is real & Aisha رضی اللہ عنہا narrates that Nabi ﷺ said Seek refuge with Allah ﷻ for the evil eye is real.

   [Ibn Ma-jah: 3636, 3637; Book. 31; English vol. 4; Book. 31, Hadees. 3507, 3508]

2. Nabi ﷺ said: "Most of those who will die from my nation (ummat) after what Allah ﷻ has decreed will be from the evil eye (Nazar)".

   [Fathul Haqq Al-Mubeen, As-Sahih: 747]

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3. Hazrat Ibn Abbas رضی الله عنهما says that Nabi ﷺ said: “The evil eye is true & if there is anything that would precedes pre-destiny, it would be the evil eye & when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath”.

[Muslim: 2188; Book. 39; English Book. 26; Hadees. 5427]

4. Narrated by Hazrat Abu Hurairah ﷺ says that Nabi ﷺ said: "The evil eye is true & He ﷺ prohibited tattooing".

[Bukhari: 5740; Book. 76; English vol. 7; Book. 71; Hadees. 636]

5. Hazrat A’isha رضی الله عنها said: "The person who touches others with the evil eye was commanded to perform ablution (Wazoo) & the person whom he touched by the evil eye would wash himself with that water.

[Abu Dawud: 3880; Book. 29; English Book. 28; Hadees. 3871]

6. Hazrat A’isha رضی الله عنها say that Nabi ﷺ commanded me, or commanded somebody else to do Ruqyah (Islamic prayer formulas) for the evil eye (Nazar). *[Bukhari: 5738; Book. 76; English vol. 7; Book. 71; Hadees. 634]*

7. Hazrat Asma Bint Umays رضی‌الله‌عنها said: "O Nabi ﷺ the children of Jafar ﷺ are usually touched by the evil eye. Should I perform Ruqyah (Islamic prayer formula) for them"? He ﷺ said: "Yes. If there is anything that precedes Pre-destiny, it would be the evil eye.

[Tirmizi: 2199; Book. 28; English vol. 4; Book. 2, Hadees. 2059]

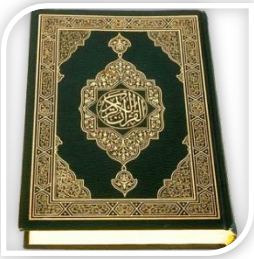
8. Abu Umamah Bin Sahl Bin Hunaif narrated that Amir Bin Rabee'ah ﷺ once saw Sahl Bin Hunaif ﷺ take a bath & said: "By Allah ﷻ! I have never observed the skin of a person that is softer than what I have just seen". Sahl fell on the ground. Nabi ﷺ then came to Amir ﷺ with anger & said to him, "Why would one of you kill his own brother? Why have you not said Tabarak Allah ﷻ, (may Allah ﷻ bless it)? Take a bath for it". Amir ﷺ then washed his face, hands, elbows, knees, feet & a part of his garment in a pot for what he had done & then poured the used water on Sahl ﷺ.

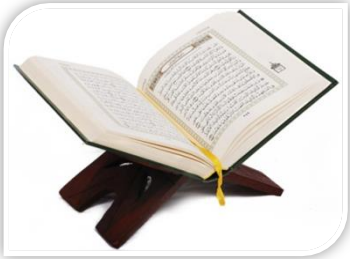
[Ibn Ma-jah: 3638; Book. 31; English vol. 4; Book. 31, Hadees. 3509]

9. Narrated by Ibn Abbas رضی الله عنهما that Nabi ﷺ said: If there is anything that precedes Pre-destiny, it would be the evil eye. When one is touched by the evil eye, he should take a bath (or a wash) for it". *[Tirmizi: 2203; Book. 28; English vol.4; Book. 2, Hadees. 2062]*

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Lesson no. 8 Quranic verses (Ruqyah): -





Introduction

Islam is a complete way of life & addresses all aspects of the needs of the creation. Here we will deal specifically with matters relating to spiritual healing or Ruqyah.

Note:

Ruqyah is commonly translated in English as "incantation" which has a negative meaning, since the word incantation is usually associated with magic, spells & witchcraft. However, Ruqyah in Islam is the recitation of Qur'an, seeking of refuge, remembrance & supplications that are used as a means of treating sicknesses & other problems.)

Quranic verses as Ruqyah: -

Please recite these verses daily 2 to 3 times (morning, evening & night)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of Allah ﷻ, the Most Beneficent, the Most Merciful.

Chapter No. 1 (Surah) Al-Faatiha

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾ اِيَّاكَ
نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ الَّذِيْنَ
اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۧ﴿۶﴾

All the praises and thanks be to Allah ﷻ, the Lord of the 'Alamin (mankind, jinns and all that exists). The Most Beneficent, the Most

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Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) You (Alone) we worship, and you (Alone) we ask for help (for each and everything). Guide us to the Straight Way, The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

Chapter No. 2 (Surah) Baqarah verse no. 1 to 5:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ الَّذِيْنَ يُؤْمِنُوْنَ
بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣﴾ وَالَّذِيْنَ يُؤْمِنُوْنَ
بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿٤﴾ اُولٰٓئِكَ
عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥﴾

Alif-Lam-Mim. [These letters are one of the miracles of the Quran and none but Allah ﷻ (Alone) knows their meanings]. This is the Book (the Quran), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah ﷻ much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah ﷻ much (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what we have provided for them [i.e. give Zakat , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah ﷻ 's Cause - Jihad, etc.]. And who believe in (the Quran and the Sunnah) which has been sent down (revealed) to you (Muhammad ﷺ) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.) They are on (true) guidance from their Lord, and they are the successful.

Chapter No. 2 (Surah) Baqarah verse no. 102:-

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وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ
وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۚ وَمَآ اُنْزِلَ عَلَى
الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ؕ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ
اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ
وَزَوْجِهٖ ؕ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ؕ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِى الْاٰخِرَةِ مِنْ
خَلَاقٍ ؕ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۱۰۲﴾

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah ﷻ's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

Chapter No. 2 (Surah) Baqarah verse no. 163 & 164:-

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿۱۶۳﴾ اِنَّ فِىْ خَلْقِ
السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِىْ تَجْرِىْ فِى
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ
الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۖ وَّتَصْرِيْفِ الرِّيٰحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۱۶۴﴾

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And your Ilah (God) is One Ilah (God – Allah ﷻ), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah ﷻ sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.

Chapter No. 2 (Surah) Baqarah verse no. 255 & 256:-

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی
السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ
مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا
شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا یَـُٔوْدُهٗ حِفْظُهُمَا ۚ
وَهُوَ الْعَلِیُّ الْعَظِیْمُ ﴿۲۵۵﴾ لَاۤ اِكْرَاهَ فِی الدِّیْنِ ۟ قَدْ تَّبَیَّنَ الرُّشْدُ مِنَ الْغَیِّ ۚ
فَمَنْ یَّكْفُرْ بِالطَّاغُوْتِ وَیُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰی ۗ
لَا انْفِصَامَ لَهَا ؕ وَاللّٰهُ سَمِیْعٌ عَلِیْمٌ ﴿۲۵۶﴾

Allah ﷻ! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.] There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah ﷻ, then he has

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grasped the most trustworthy handhold that will never break. And Allah ﷻ is All-Hearer, All-Knower.

Chapter No. 2 (Surah) Baqarah verse no. 285 & 286:-

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ
وَمَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَرُسُلِهٖ ۫ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۫ وَقَالُوْا
سَمِعْنَا وَاَطَعْنَا ۫ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿۲۸۵﴾ لَا يُكَلِّفُ اللّٰهُ نَفْسًا
اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ
نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۟ وَاغْفِرْ
لَنَا ۟ وَارْحَمْنَا ۟ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۲۸۶﴾

The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah ﷻ, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." Allah ﷻ burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people.

Chapter No. 3 (Surah) Aal-Imran verse no. 1 to 10: -

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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الٓمّٓ ﴿١﴾ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الۡحَیُّ الۡقَیُّوۡمُ ﴿٢﴾ نَزَّلَ عَلَیۡكَ الۡكِتٰبَ بِالۡحَقِّ
مُصَدِّقًا لِّمَا بَیۡنَ یَدَیۡهِ وَاَنۡزَلَ التَّوۡرٰىةَ وَالۡاِنۡجِیۡلَ ﴿٣﴾ مِنۡ قَبۡلُ هُدًی
لِّلنَّاسِ وَاَنۡزَلَ الۡفُرۡقَانَ ؕ اِنَّ الَّذِیۡنَ كَفَرُوۡا بِاٰیٰتِ اللّٰهِ لَهُمۡ عَذَابٌ
شَدِیۡدٌ ؕ وَاللّٰهُ عَزِیۡزٌ ذُو انۡتِقَامٍ ﴿٤﴾ اِنَّ اللّٰهَ لَا یَخۡفٰی عَلَیۡهِ شَیۡءٌ فِی الۡاَرۡضِ
وَلَا فِی السَّمَآءِ ﴿٥﴾ هُوَ الَّذِیۡ یُصَوِّرُكُمۡ فِی الۡاَرۡحَامِ كَیۡفَ یَشَآءُ ؕ لَاۤ اِلٰهَ اِلَّا
هُوَ الۡعَزِیۡزُ الۡحَكِیۡمُ ﴿٦﴾ هُوَ الَّذِیۡۤ اَنۡزَلَ عَلَیۡكَ الۡكِتٰبَ مِنۡهُ اٰیٰتٌ مُّحۡكَمٰتٌ
هُنَّ اُمُّ الۡكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ زَیۡغٌ
فَیَتَّبِعُوۡنَ مَا تَشَابَهَ مِنۡهُ ابۡتِغَآءَ الۡفِتۡنَةِ وَابۡتِغَآءَ تَاۡوِیۡلِهٖ ۚ وَمَا یَعۡلَمُ
تَاۡوِیۡلَهٗۤ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوۡنَ فِی الۡعِلۡمِ یَقُوۡلُوۡنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنۡ عِنۡدِ
رَبِّنَا ۚ وَمَا یَذَّكَّرُ اِلَّاۤ اُولُوا الۡاَلۡبَابِ ﴿٧﴾ رَبَّنَا لَا تُزِغۡ قُلُوۡبَنَا بَعۡدَ اِذۡ
هَدَیۡتَنَا وَهَبۡ لَنَا مِنۡ لَّدُنۡكَ رَحۡمَةً ۚ اِنَّكَ اَنۡتَ الۡوَهَّابُ ﴿٨﴾ رَبَّنَاۤ اِنَّكَ
جَامِعُ النَّاسِ لِیَوۡمٍ لَّا رَیۡبَ فِیۡهِ ؕ اِنَّ اللّٰهَ لَا یُخۡلِفُ الۡمِیۡعَادَ ﴿٩﴾ اِنَّ
الَّذِیۡنَ كَفَرُوۡا لَنۡ تُغۡنِیَ عَنۡهُمۡ اَمۡوَالُهُمۡ وَلَاۤ اَوۡلَادُهُمۡ مِّنَ اللّٰهِ شَیۡـًٔا ؕ
وَاُولٰٓئِكَ هُمۡ وَقُوۡدُ النَّارِ ﴿١٠﴾

Alif-Lam-Mim. [These letters are one of the miracles of the Quran and none but Allah ﷻ (Alone) knows their meanings]. Allah ﷻ! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Quran) to you (Muhammad ﷺ) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel). Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Quran)]. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah ﷻ, for them there is a severe torment; and Allah ﷻ is All-Mighty, All-Able of Retribution.

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Truly, nothing is hidden from Allah ﷻ, in the earth or in the heavens. He it is Who shapes you in the wombs as He pleases. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Quran). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah ﷻ. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari). (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah ﷻ never breaks His Promise". Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah ﷻ; and it is they who will be fuel of the Fire.

Chapter No. 3 (Surah) Aal-Imran verse no. 18 to 19: -

شَهِدَ اللّٰهُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَاۤ
اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾ اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ وَمَا
اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا
بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۹﴾

Allah ﷻ bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. Truly, the religion with Allah ﷻ is

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Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah ﷻ, then surely, Allah ﷻ is Swift in calling to account.

Chapter No. 4 (Surah) Nisa verse no. 56: -

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ
بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah ﷻ is Ever Most Powerful, All-Wise.

Chapter No. 5 (Surah) Maaida verse no. 72 & 73: -

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ
يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ
اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ لَقَدْ كَفَرَ
الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ ۚ وَإِنْ لَمْ
يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

Surely, they have disbelieved who say: "Allah ﷻ is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allah ﷻ, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah ﷻ, then Allah ﷻ has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers. Surely, disbelievers are those who said: "Allah ﷻ is the third of the three (in a Trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God –Allah ﷻ). And if

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they cease not from what they say, verily, a painful torment will befall the disbelievers among them.

Chapter No. 7 (Surah) Aaraaf verse no. 54 & 56: -

إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۖ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِأَمْرِهٖ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبٰرَكَ اللهُ رَبُّ الْعٰلَمِيْنَ ﴿٥٤﴾ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۗ إِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿٥٥﴾ وَلَا تُفْسِدُوْا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۗ إِنَّ رَحْمَتَ اللهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ﴿٥٦﴾

Indeed your Lord is Allah ﷻ, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah ﷻ, the Lord of the 'Alamin (mankind, jinns and all that exists)! Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah ﷻ 's Mercy is (ever) near unto the good-doers.

Chapter No. 10 (Surah) Yunus verse no. 80 to 82: -

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰى أَلْقُوْا مَآ أَنْتُمْ مُّلْقُوْنَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ۗ إِنَّ اللهَ سَيُبْطِلُهٗ ۗ إِنَّ اللهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ﴿٨١﴾ وَيُحِقُّ اللهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿٨٢﴾

And when the sorcerers came, Musa (Moses) (عليه السلام) said to them: "Cast down what you want to cast!" Then when they had cast down, Musa (Moses) (عليه السلام) said: "What you have brought is sorcery, Allah ﷻ will

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surely make it of no effect. Verily, Allah ﷻ does not set right the work of Al-Mufsidun (the evil-doers, corrupts, etc.). "And Allah ﷻ will establish and make apparent the truth by His Words, however much the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) may hate it."

Chapter No. 18 (Surah) Kahf verse no. 39: -

وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا
اَقَلَّ مِنْكَ مَالًا وَّوَلَدًا ﴿٣٩﴾

It was better for you to say, when you entered your garden: 'That which Allah ﷻ wills (will come to pass)! There is no power but with Allah ﷻ'. If you see me less than you in wealth, and children.

Chapter No. 19 (Surah) Maryam verse no. 68 to 70: -

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ
اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ﴿٧٠﴾

So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah ﷻ). Then, verily, We know best those who are most worthy of being burnt therein.

Chapter No. 20 (Surah) Taha verse no. 65 to 70: -

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿٦٥﴾ قَالَ بَلْ
اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿٦٦﴾

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فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٧﴾ قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿٦٨﴾
وَاَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ؕ اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ؕ وَلَا يُفْلِحُ
السّٰحِرُ حَيْثُ اَتٰى ﴿٦٩﴾ فَاُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْٓا اٰمَنَّا بِرَبِّ هٰرُوْنَ
وَمُوْسٰى ﴿٧٠﴾

They said: "O Musa (Moses) (ﷺ) ! Either you throw first or we be the first to throw?" [Musa (Moses)] (ﷺ) said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Musa (Moses) (ﷺ) conceived a fear in him. We (Allah ﷻ) said: "Fear not! Surely, you will have the upper hand. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain." So the magicians fell down prostrate. They said: "We believe in the Lord of Harun (Aaron) (ﷺ) and Musa (Moses) (ﷺ)."

Chapter No. 23 (Surah) Muminoon verse no. 115 to 118: -

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾ فَتَعٰلَى اللّٰهُ
الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿١١٦﴾ وَمَنْ يَّدْعُ مَعَ اللّٰهِ
اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفْلِحُ
الْكٰفِرُوْنَ ﴿١١٧﴾ وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١١٨﴾

Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allah ﷻ, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! And whoever invokes (or worships), besides Allah ﷻ, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah ﷻ and in the Oneness of Allah ﷻ, polytheists, pagans, idolaters, etc.) will not be successful. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!

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Chapter No. 26 (Surah) Shu'araa verse no. 45 to 48: -

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾

Then Musa (Moses) (عليه السلام) threw his stick, and behold, it swallowed up all the falsehoods which they showed! And the sorcerers fell down prostrate. Saying: "We believe in the Lord of the 'Alamin (mankind, jinns and all that exists).

Chapter No. 27 (Surah) Naml verse no. 30 & 31: -

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾

"Verily! It is from Sulaiman (Solomon), and verily! It (reads): In the Name of Allah ﷻ, the Most Beneficent, the Most Merciful; "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah ﷻ with full submission)' "

Chapter No.37 (Surah) Saffaat verse no. 1 to 10: -

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾ لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

By those (angels) ranged in ranks (or rows). By those (angels) who drive the clouds in a good way. By those (angels) who bring the Book and the Quran from Allah ﷻ to mankind [Tafsir Ibn Kathir]. Verily your Ilah (God) is indeed One (i.e. Allah ﷻ); Lord of the heavens and

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of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshipped but Allah ﷻ). Verily! We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.

Chapter No. 44 (Surah) Dukhaan verse 43 to 59: -

إِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿٤٣﴾ طَعَامُ الْاَثِيْمِ ﴿٤٤﴾ كَالْمُهْلِ ۚ يَغْلِيْ فِي
الْبُطُوْنِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيْمِ ﴿٤٦﴾ خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿٤٧﴾ ثُمَّ
صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٨﴾ ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ
الْكَرِيْمُ ﴿٤٩﴾ اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ﴿٥٠﴾ اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ
اَمِيْنٍ ﴿٥١﴾ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٥٢﴾ يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ
مُّتَقٰبِلِيْنَ ﴿٥٣﴾ كَذٰلِكَ ۗ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿٥٤﴾ يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ
اٰمِنِيْنَ ﴿٥٥﴾ لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰىهُمْ عَذَابَ
الْجَحِيْمِ ﴿٥٦﴾ فَضْلًا مِّنْ رَّبِّكَ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٥٧﴾ فَاِنَّمَا يَسَّرْنٰهُ
بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥٨﴾ فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٥٩﴾

Verily, the tree of Zaqqum, Will be the food of the sinners, Like boiling oil, it will boil in the bellies, Like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, "Then pour over his head the torment of boiling water, "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! "Verily! This is that whereof you used to doubt!" Verily! The Muttaqun (pious - see V.2:2), will be in place of Security (Paradise). Among Gardens and Springs; Dressed in fine silk and (also) in thick silk, facing each other, So (it will be), and We shall marry them to Houris (female fair ones) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security; They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, As a Bounty from your Lord! That will be

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the supreme success! Certainly, We have made this (Quran) easy in your tongue, in order that they may remember. Wait then (O Muhammad ﷺ); Verily, they (too) are waiting.

Chapter No. 46 (Surah) Ahqaaf verse no. 29 to 32: -

وَاِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا
اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿٢٩﴾ قَالُوْا يٰقَوْمَنَآ اِنَّا
سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ
وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ﴿٣٠﴾ يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ
مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿٣١﴾ وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ
فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ۭ اُولٰۗىِٕكَ فِيْ ضَلٰلٍ
مُّبِيْنٍ ﴿٣٢﴾

And (remember) when We sent towards you (Muhammad ﷺ) Nafran (three to ten persons) of the jinns, (quietly) listening to the Quran, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily! We have heard a Book (this Quran) sent down after Musa (Moses) (عليه السلام), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islam). O our people! Respond (with obedience) to Allah ﷻ's Caller (i.e. Allah ﷻ's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allah ﷻ and follow him). He (Allah ﷻ) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allah ﷻ's Caller, he cannot escape on earth, and there will be no Auliya' (protectors) for him besides Allah ﷻ (from Allah ﷻ's Punishment). Those are in manifest error.

Chapter No. 55 (Surah) Rahmaan verse no. 33 to 36: -

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يٰمَعۡشَرَ الۡجِنِّ وَالۡاِنۡسِ اِنِ اسۡتَطَعۡتُمۡ اَنۡ تَنۡفُذُوۡا مِنۡ اَقۡطَارِ السَّمٰوٰتِ
وَالۡاَرۡضِ فَانۡفُذُوۡا ؕ لَا تَنۡفُذُوۡنَ اِلَّا بِسُلۡطٰنٍ ﴿۳۳﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا
تُكَذِّبٰنِ ﴿۳۴﴾ يُرۡسَلُ عَلَيۡكُمَا شُوَاظٌ مِّنۡ نَّارٍ ۙ وَّنُحَاسٌ فَلَا
تَنۡتَصِرٰنِ ﴿۳۵﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۶﴾

O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah ﷻ)! Then which of the Blessings of your Lord will you both (jinns and men) deny? There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves. Then which of the Blessings of your Lord will you both (jinns and men) deny?

Chapter No. 59 (Surah) Hashr verse no. 21 to 24: -

لَوۡ اَنۡزَلۡنَا هٰذَا الۡقُرۡاٰنَ عَلٰى جَبَلٍ لَّرَاَيۡتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنۡ
خَشۡيَةِ اللّٰهِ ؕ وَتِلۡكَ الۡاَمۡثَالُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ
يَتَفَكَّرُوۡنَ ﴿۲۱﴾ هُوَ اللّٰهُ الَّذِىۡ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الۡغَيۡبِ وَالشَّهَادَةِ ۚ
هُوَ الرَّحۡمٰنُ الرَّحِيۡمُ ﴿۲۲﴾ هُوَ اللّٰهُ الَّذِىۡ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلۡمَلِكُ الۡقُدُّوۡسُ
السَّلٰمُ الۡمُؤۡمِنُ الۡمُهَيۡمِنُ الۡعَزِيۡزُ الۡجَبَّارُ الۡمُتَكَبِّرُ ؕ سُبۡحٰنَ اللّٰهِ عَمَّا
يُشۡرِكُوۡنَ ﴿۲۳﴾ هُوَ اللّٰهُ الۡخَالِقُ الۡبَارِئُ الۡمُصَوِّرُ لَهُ الۡاَسۡمَآءُ الۡحُسۡنٰى ؕ
يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالۡاَرۡضِ ۚ وَهُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ ﴿۲۴﴾

Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah ﷻ. Such are the parables which We put forward to mankind that they may reflect. He is Allah ﷻ, than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allah ﷻ than Whom there is La ilaha illa Huwa (none

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has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah ﷻ! (High is He) above all that they associate as partners with Him. He is Allah ﷻ, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

Chapter No. 68 (Surah) Qalam verse no. 51 & 52: -

وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ﴿٥١﴾ وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٥٢﴾

And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Quran), and they say: "Verily, he (Muhammad ﷺ) is a madman!" But it is nothing else than a Reminder to all the 'Alamin (mankind, jinns and all that exists).

Chapter No. 72 (Surah) Jinn verse no. 1 to 10: -

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا
عَجَبًا ﴿١﴾ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ﴿٢﴾ وَّاَنَّهٗ
تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ﴿٣﴾ وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى
اللّٰهِ شَطَطًا ﴿٤﴾ وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ﴿٥﴾ وَّاَنَّهٗ
كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ
رَهَقًا ﴿٦﴾ وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ﴿٧﴾ وَّاَنَّا لَمَسْنَا
السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ﴿٨﴾ وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا

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مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۙ﴿۹﴾ وَّاَنَّا لَا نَدْرِيْٓ
اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿۱۰﴾

Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Quran). They said: 'Verily! We have heard a wonderful Recital (this Quran)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah ﷻ). 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children). 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinns] used to utter against Allah ﷻ that which was wrong and not right. 'And verily, we thought that men and jinns would not utter a lie against Allah ﷻ. 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief. 'And they thought as you thought, that Allah ﷻ will not send any Messenger (to mankind or jinns). 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

Chapter No. 109 (Surah) Kaafiroon verse no. 1 to 6: -

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ
اَعْبُدُ ۚ﴿۳﴾ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ؕ﴿۵﴾ لَكُمْ
دِيْنُكُمْ وَلِيَ دِيْنِ ۧ﴿۶﴾

Say (O Muhammad ﷺ to these Mushrikun and Kafirun): "O Al-Kafirun (disbelievers in Allah ﷻ, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! "I worship not that which you worship, "Nor will you worship that which I worship. "And I shall not worship that which you are

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worshipping. "Nor will you worship that which I worship. "To you be your religion, and to me my religion (Islamic Monotheism)."

Chapter No. 112 (Surah) Ikhlaas verse no. 1 to 4: -

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ هُوَ اللّٰهُ اَحَدٌ ۚ﴿۱﴾ اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾ لَمۡ یَلِدۡ ۙ وَلَمۡ یُوۡلَدۡ ۙ﴿۳﴾ وَلَمۡ یَکُنۡ لَّهٗ کُفُوًا اَحَدٌ ۚ﴿۴﴾

Say (O Muhammad ﷺ): "He is Allah ﷻ, (the) One. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). "He begets not, nor was He begotten; "And there is none co-equal or comparable unto Him."

Chapter No. 113 (Surah) Falaq verse no. 1 to 5: -

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ ۙ﴿۱﴾ مِنۡ شَرِّ مَا خَلَقَ ۙ﴿۲﴾ وَمِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿۳﴾ وَمِنۡ شَرِّ النَّفّٰثٰتِ فِی الۡعُقَدِ ۙ﴿۴﴾ وَمِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۚ﴿۵﴾

Say: "I seek refuge with (Allah ﷻ) the Lord of the daybreak, "From the evil of what He has created; "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). "And from the evil of the witchcrafts when they blow in the knots, "And from the evil of the envier when he envies."

Chapter No. 114 (Surah) Naas verse no. 1 to 6: -

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِ ۙ﴿۱﴾ مَلِکِ النَّاسِ ۙ﴿۲﴾ اِلٰهِ النَّاسِ ۙ﴿۳﴾ مِنۡ شَرِّ الۡوَسۡوَاسِ ۙ الۡخَنَّاسِ ۚ﴿۴﴾ الَّذِیۡ یُوَسۡوِسُ فِیۡ صُدُوۡرِ النَّاسِ ۙ﴿۵﴾ مِنَ الۡجِنَّةِ وَالنَّاسِ ﴿۶﴾

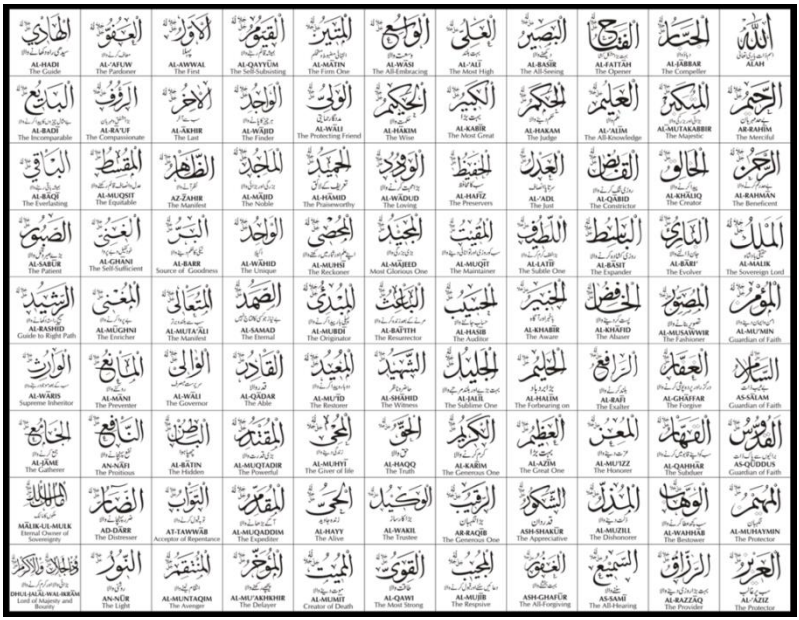
Say: "I seek refuge with (Allah ﷻ) the Lord of mankind, "The King of mankind, "The Ilah (God) of mankind, "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah ﷻ), "Who whispers in the breasts of mankind, "Of jinns and men."

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Black Magic (Sehar) & Evil Eye (Nazar) section			
1	9	Black Magic (Sehar)	99
2	10	Evil eye (Nazar)	103
3	11	Treatment of Evil eye (Nazar)	107
4	12	Healing with Names of Allah ﷻ	112







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Lesson no. 9 Black Magic (Sehar): -

The Reality of Magic & definition of magic: -

Please note treatment of Sehar (black magic) & Nazar (evil eye) is with Ruqyah (Quranic verses & Dua of Nabi ﷺ)

1) Magic is a knot or spell (words) that affects the heart & body; it causes the heart or body to become sick, it can kill a person; it separates a man & his wife & destroys family ties.

2) It is an incantation, knot, spell & statement that are used in speeches, written or in actions that have can affect the body, heart or intellect of a person without having direct contact with that person. It is a reality that kills, causes sickness, or prevents relationships (sexual) between a man & his wife, causes separation between them, or between families, places anger between families or friends & causes a person to love those whom he hates in order to have a relationship & to be a source of spreading destruction.

Magic & its existence are confirmed by the Qur'an & Sunnah & are accepted by the scholars. It is a reality & a truth & it affects a person only by Allah ﷻ's will. There is a consensus among the scholars of Tafseer that Surah Al-Falaq was revealed because of Habeeb Bin Asum who did magic on Nabi ﷺ.

Magic is an art that requires skill & proficiency from the one who performs it. It is a type of knowledge that has a foundation, methodology & principles. However, learning it is not permissible & it is kufr (disbelief) because it cannot be learned or practiced without requesting the help of shaitaan, worshipping him & using forbidden & unlawful things. So it is kufr to learn or practice it.

Hadees: -

1. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: 'Whoever ties a knot & blows on it, he has practiced magic; & whoever practices magic, he has committed Shirk; & whoever hangs up something (as an amulet) will be entrusted to it."

[An-Nasa'i: 4079; Book. 37; English vol. 5; Book. 37, Hadees. 4084]

2. Narrated by Abdullah Ibn Abbas رضى الله عنهما that Nabi ﷺ said: If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so.

[Abu Dawud: 3905; Book. 30; English Book. 29; Hadees. 3896]

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3. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ said: "Whoever learns about the stars, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter)."

[Ibn Ma-jah: 3726; Book. 33; English vol. 5; Book. 33, Hadees. 3726]

4. Narrated by Abu Hurairah رضی اللہ عنہ that Nabi ﷺ said: Refrain from seven (characteristics) which cause destruction. He was asked: What are they, Rasoolullah ﷺ? He replied:

- (اَلشِّرْكُ بِاللهِ) To assign partner to Allah ﷻ,
- (اَلسِّحْرُ) magic,
- (قَتْلُ النَّفْسِ) to kill a soul (man) which is prohibited by Allah ﷻ except for which is due,
- (وَأَكْلُ الرِّبَا) to take usury,
- (وَأَكْلُ مَالِ الْيَتِيمِ) to consume the property of an orphan,
- (وَالتَّوَلِّي يَوْمَ الزَّحْفِ) to retreat on the day of the battle,
- (وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ) & to slander chaste women, indiscreet but believing.

[Abu Dawud: 2874; Book. 18; English Book. 17; Hadees. 2868]

5. Ibn Umar رضی اللہ عنہما narrated that, two men arrived during the time Nabi ﷺ was delivering an address. The people were amazed by their speech, so Nabi ﷺ turned to us & said: "Indeed there is magic in eloquence'-or- 'Indeed some eloquence is magic."

[Tirmizi: 2028; Book. 27, English vol. 4; Book. 1, Hadees. 2028]

Imam Ibn Hajar (ra) said: “Magic is disbelief & learning it is kufr”.

[Fath ul Bari 10/195]

Imam An-Nawawi (ra) said: “The knowledge of magic is forbidden & it is among the major sins”. *[Fatawa Ibn Baz 2/384]*

Nabi ﷺ included it among the major sins that destroy mankind & needs to be away from it. Ibn Qudaamah said: “Teaching & learning magic is forbidden & there is no difference on the issue by the scholars”.

[Al-Mughnee 8/151]

The Punishment for Magicians: -

The punishment for magicians is beheading. Nabi ﷺ said that" The punishment for a magician is beheading”.

[Healing with Medicine of Prophet ﷺ by: Imam Ibn Qayyim Al-Jauziyah]

6. Umar Ibn Khattab رضی اللہ عنہ in his letter ordered all magicians to be killed.

[Abu Dawud: 3043; Book. 20; English Book. 19; Hadees. 3037]

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This proves the severity of magic. So it is compulsory on us to keep away from magic & anything that is connected to it.

Treatment for Magic: -

Please recite Quranic verses mentioned in lesson no. 8 Quranic verses Ruqyah (Quranic Text) morning & evening daily for black magic, evil eye, mischief of jinn, psychological problems, cancers & other diseases or else.

Treatment has two divisions: -

First division: -

1. For prevention from magic before it occurs (Means to prevent ourselves from Black Magic & etc.).

Second division: -

2. Treatment of Magic after it has occurred (Means affected with black magic).

Measures to take for first division (means for precaution & prevention): -

a) Be mindful (Imaan) & perform all compulsory acts (Farz) & leave off all that is unlawful (gunah) & seek repentance form all evil deeds.

b) Constantly recite the preventive Dua taught by Nabi ﷺ & act & recite glorious Qur'an in the way it becomes a daily routine.

c) Seek protection with supplications (Dua), seeking refuge & remembrances that are legislated by Allah ﷻ & Rasoolullah ﷺ.

Following are the supplications (Dua): -

7. Narrated by Usman Ibn Affan ؓ that Nabi ﷺ said, If anyone recites this 3 times Morning & evening, sudden Afflictions will not occur: -

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allah ﷻ, with whose name nothing is

harmed on the Earth nor in the Heavens & He is the All-hearing, All-Knowing

[Ibn Ma-jah: 3869; Book. 34; English vol. 5; Book. 34, Hadees. 3869]

8. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: "Whoever recites Ha Mim Al-Mu'min - up to - To Him is the return (40:1-3) & Ayat Al-Kursi when he reaches (gets up in) the morning, he will be protected by them until the evening. & whoever recites them when he reaches the evening, he will be protected by them until the morning." *[Tirmizi: 3120; Book. 45, English vol. 5; Book. 42, Hadees. 2879]*

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9. Kharijah Bin Al-Salt quoted his parental uncle as saying that he passed (some person), He recited Surah Al-Faateha over him for three days morning & evening. Whenever he finished it, he collected some of his saliva & spat it out & he seemed as if he were set free from a bond. They gave him something as payment. He then came to Nabi ﷺ & said about it, & Nabi ﷺ said accept it, for by my life, some accept it, for a worthless charm, but you have done so far a genuine one. *[Abu Dawud: 3420; Book. 24; English Book. 23; Hadees. 3413]*

10. Narrated by A'isha رضی اللہ عنہا that whenever Nabi ﷺ went to bed would recite *Al-Mu'awwadhatain (Surah Falaq & Naas)* than would blow into his hands, then wipe his hands over his body.

[Ibn Ma-jah: 3875; Book. 34; English vol. 5; Book. 34; Hadees. 3875]

11. Abdullah Bin Khubaib ﷺ reported that Nabi ﷺ said to me, "Recite Surah Al-Ikhlaas & *Al- Mu'awwidhatain (Surah Al-Falaq & Surah An-Naas)* three times at dawn & dusk. It will suffice you in all respects."

[Riyad As-Salihin: 1456; Book. 16, English Book 16; Hadees. 49]

12. Narrated by Saad ﷺ that Nabi ﷺ said: "Whoever takes seven Ajwah dates in the morning will not be effected by magic or poison on that day."
[Bukhari: 5779; Book. 76; English vol. 7; Book. 71; Hadees. 671]

One must be mindful & recite the remembrances & supplications of the mornings & evenings, as well as the remembrances & supplications after every prayer, before sleep, upon waking, before traveling etc.

The Second Division: -

Treatment of Magic after it has occurred (Means black magic is done on anyone).

There are 2 types of treatment of it: -

A) (First Type) Extract & destroy the magic-

If the Magic is known, extracting & destroying it with permissible methods from the Qur'an & Sunnah, is the best & most suitable way of curing it.

B) (Second type) Ruqyah Ash-Shar'eeyah- it is of following: -

1) Grind seven green Lote (sidr) leaves, then pour water over it (enough to take a shower) & recite the following over it

(اعوذباللہ من الشیطان الرجیم) I seek refuge in Allah ﷻ from Satan the accursed

Lote leaves are sidr leaves, in Urdu & Hindi they are called as Ber. Refer Lesson no. 35 Sidr in part-2, Please recite QURANIC verses mentioned in lesson no. 8 of part-1 as a treatment for it.

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Lesson no. 10 Nazar (evil eye): -

The Reality of the Evil Eye (Nazar): -

The reason for the evil eye is mostly because of envy. The reality of envy is the result of hatred & malice, which is the result of anger.

[Fath Al-Haq Al-Mubeen: 219]

The evil eye is like an arrow or spear that leaves the soul of the envier & goes to the person that is envied. It afflicts the person envied & sometimes it doesn't. When it doesn't afflict the person, it is because of the protective methods used (whether supplications, seeking refuge, etc.). Also, when it doesn't afflict the person, the evil eye can return to the envier.

What is an important fact to know is that the evil eye has no effect except by Allah ﷻ's will. A man can give himself the evil eye (Nazar) & he can also give it to others. It can afflict someone without even being seen by the envier. For example, a blind man cannot see a person, but he can still cast the evil eye, or perhaps if the person is not around & they are described to the envier without being seen by him, it can afflict that person. It can also be afflicted by one being amazed without being envious to him or others. The evil eye (Nazar) can be infected by anyone, even a loved one or a righteous person. So, it is incumbent on each & every one of us to take the necessary precautions & try to prevent being affected by the evil eye & to say the supplications & remembrance upon seeing something amazing & good.

[Fath Al-Haq Al-Mubeen: 198]

The evil eye is a terrible affliction that afflicts mankind; it is the most widespread affliction in the world. Most people of this nation (Muslims) will die due to it, after, what Allah ﷻ has decreed.

And if we praise about Allah ﷻ while seeing anything that makes us to amaze that thing than Inshaallah evil eye (nazar) do not afflicted. Praise Allah ﷻ means to say *Mashaallah*, *Tabarakallah* or *Alhamdulillah* or etc. with the intending that everything are created by Allah ﷻ & it is Allah ﷻ who has created beautiful things. By praising Allah ﷻ devil (shaitaan) does not gets the chance to afflict the evil eye (nazar).

Evil mentioned in Quran Chapter No. 68 (Surah) Qalam verse no. 51: -

إِنَّهُ وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ
لَمَجْنُونٌ ﴿٥١﴾

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And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Quran), and they say: "Verily, he (Muhammad SAW) is a madman!"

Furthermore, Allah ﷻ Says in ***Chapter No. 113 (Surah) Falaq: -***

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿۱﴾ مِنْ شَرِّ مَا خَلَقَ ۙ﴿۲﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا
وَقَبَ ۙ﴿۳﴾ وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ۙ﴿۴﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۧ﴿۵﴾

Say: "I seek refuge with (Allah ﷻ) the Lord of the daybreak, "From the evil of what He has created; "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). "And from the evil of the witchcrafts when they blow in the knots, "And from the evil of the envier when he envies."

Types of Evil eye (Nazar): - **The evil eye is from two sources:**

1) The evil eye from mankind (human).
2) The evil eye from Jinn.

Hadees on evil eye (Nazar): -

1. Narrated by Abu Hurairah ؓ that Nabi ﷺ said that the evil eye is real & Aisha رضی اللہ عنہا narrates that Nabi ﷺ said seek refuge with Allah ﷻ, for the evil eye is real.

[Ibn Ma-jah: 3636, 3637; Book. 31; English vol. 4; Book. 31; Hadees. 3507, 3508]

2. Nabi ﷺ said: “Most of those who will die from My Nation (ummat) after what Allah ﷻ has decreed will be from the evil eye (Nazar)”.

[Fath al-haqq al Mubeen, As-Sahi: 747]

3. Hazrat Ibn Abbas رضی اللہ عنہما says that Nabi ﷺ said: “The evil eye is true & if there is anything that would precedes pre-destiny, it would be the evil eye & when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath”.

[Muslim: 2188; Book no. 39; English Book. 26; Hadees. 5427]

4. Narrated by Hazrat Abu Hurairah ؓ says that Nabi ﷺ said: "The evil eye is true & He ﷺ prohibited tattooing".

[Bukhari: 5740; Book. 76; English vol. 7; Book. 71; Hadees. 636]

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5. Hazrat A'isha رضی اللہ عنہا said: The person who touches others with the evil eye was commanded to perform ablution & the person whom he touched by the evil eye would wash himself with that water.

[Abu Dawud: 3880; Book. 29; English Book. 28; Hadees. 3871]

6. Hazrat A'isha رضی اللہ عنہا say that Nabi ﷺ commanded me, or commanded somebody else to perform Ruqyah *(Islamic prayer formulas)* for the evil eye.

[Bukhari: 5738; Book. 76; English vol. 7; Book. 71; Hadees. 634]

7. Hazrat Asma Bint Umays رضی اللہ عنہا said: "O Nabi ﷺ the children of Jafar ﷺ are usually touched by the evil eye, should I perform Ruqyah (Islamic prayer formula) for them"? He ﷺ said: "Yes. If there is anything that precedes pre-destiny, it would be the evil eye.

[Tirmizi: 2199; Book. 28; English vol. 4; Book. 2, Hadees. 2059]

8. Abu Umamah Bin Sahl Bin Hunaif narrated that Amir Bin Rabee'ah ﷺ once saw Sahl Bin Hunaif ﷺ taking a bath & said, "By Allah ﷻ! I have never observed the skin of a person that is softer than what I have just seen". Sahl ﷺ fell to the ground. Nabi ﷺ then came to Amir ﷺ in anger & said to him, "Why would one of you kill his own brother? Why have you not said Tabarakallah, (may Allah ﷻ bless it)? Take a bath for it". Amir ﷺ then washed his face, hands, elbows, knees, feet & a part of his garment in a pot for what he had done & then poured the used water on Sahl ﷺ.

[Ibn Ma-jah: 3638; Book. 31; English vol. 4; Book. 31, Hadees. 3509]

9. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ said: If there is anything that precedes pre-destiny, it would be the evil eye. When one is touched by the evil eye, he should take a bath (or a wash) for it".

[Tirmizi: 2203; Book. 28; English vol. 4; Book. 2, Hadees. 2062]

10. Narrated by Jabir Bin Abdullah ﷺ, "The Evil Eye can take a person into grave (can cause death), & takes the camel into the cooking pot (meaning death)".

[Healing with Medicine of Prophet ﷺ by: Imam Ibn Qayyim Al-Jauziyah]

11. Umme Salma رضی اللہ عنہا said that Nabi ﷺ once saw a young girl, who had a certain expression (black spot) on her face & said, Seek Ruqyah *(Islamic prayer formula)* for her, because she is touched by the evil eye. *[Bukhari: 5739; Book. 76; English vol. 7; Book. 71; Hadees. 635]*

12. Hazrat Abu Saeed ﷺ narrated that Nabi ﷺ used to seek refuge from the Jinn & the evil eye of mankind; when Mu'awwidhatain (Surah

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Falaq & Surah Naas) were revealed, Nabi ﷺ recited them & stopped recited anything else.

[Ibn Ma-jah: 3640; Book. 31; English vol. 4; Book. 31, Hadees. 3511]

13. Narrated by Hayyah Bin Habis Al Tamimi ؓ that he heard his father saying that Nabi ﷺ said: There is nothing to Alham, & the evil eye is real. *[Tirmizi: 2202; Book. 28; English vol. 4; Book. 2, Hadees. 2061]*

14. Hazrat Anas ؓ narrated that the Nabi ﷺ, Made it easy to do Ruqyah for fever, evil eye (Nazar) & Sores (Namlah).

[Tirmizi: 2195; Book. 28; English vol. 4; Book. 2, Hadees. 2056]

Many scholars mentioned scorpion bite in place of fever.

15. Hazrat Umme Salma رضی اللہ عنہا says that Nabi ﷺ saw in our house a slave girl & on her face (sign of Nazar) was Assa-faa'ah (black spots) Upon which the Nabi ﷺ said, "Seek Ruqyah for her, for verily she is afflicted with a look (evil eye)".

[Bukhari: 5739; Book. 76; English vol. 7; Book. 71; Hadees. 635]

The scholars have said "Assa-faa'ah" is the evil eye of jinn's.

16. Hazrat Ibn Abbas رضی اللہ عنہما says that, "Nabi ﷺ used to seek refuge for Hasan & Husain ؓ & use to say: Your father (Ibrahim ؑ) used to seek refuge with Allah ﷻ for Ismail & Ishaq ؑ with these words:

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

I seek refuge for the two of you in the Perfect Words of Allah ﷻ, from every devil & every poisonous pest & from every harmful eye.

[Tirmizi: 2201; Book. 28; English vol. 4; Book. 2, Hadees. 2060]

17. Nabi ﷺ said: Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him.

[Ibn Ma-jah: 3638; Book. 31; English vol. 4; Book. 31, Hadees. 3509]

(This Hadees is regarding evil eye of Sahl Bin Huniaf) (Means whenever we see a good thing we should praise Allah ﷻ & give Dua of Barkat by this we will be safe & not inflicted with evil eye).

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Lesson no. 11 Treatment of the Evil Eye (Nazar): -

Please note that treatment of Sehar (black magic) & Nazar (evil eye) is Ruqyah. There are categories of treatment for those afflicted with the evil eye. You can recite Quranic verses mentioned in lesson no. 8 & Dua mentioned in lesson no. 4 to 7.

Rules & principles of Quranic treatment: -

1. Hazrat Raza Al-Ghanvi ﷺ says that get Shifa from those, in which Allah ﷻ's praise are present like (Quranic verses) *Alhamdulillah* (Surah Faateha) or Kul ho wal-allah ho A-had (Surah Ikhlaas) (or other) & those who does not get Shifa (cure) with Quran then understand there is no Shifa in your destiny.

[Jaa-me Sa-gheer: 977 & Fath Al-kabir: 1740]

2. Hazrat Abu Hurairah ﷺ says that Rasoolullah ﷺ guided to get Shifa (cure) from Quran & if anyone does not get Shifa (cure) with Quran, then understand there is no Shifa in your destiny.*[Jaa-me Sa-gheer: 977]*

In regards with above both Hadees we should understand that we are guided to get Shifa from Quran & Names of Allah ﷻ, or Dua in which there are praise about Allah ﷻ & also should follow all guidance of Nabi ﷺ, & if anyone did not got Shifa in spite of Quranic treatment than understand that cure is not in your destiny.

A research report on uses of Allah ﷻ's Names & Quranic verses: -

The scientist Masaru Emoto & his team of Japan found out that, the Muslims recites *BISMILLAH* before eating/drinking. He says that after saying *BISMILLAH* on regular water, there are some strange changes happened in the quality of regular water. That make it best water.

Masaru Emoto said: "My Muslim colleague offered to recite Quranic verses over the water. He brought a tape-recorder & played some Quranic verses & we got the most perfectly-shaped crystals. Then he played the 99 names of Allah ﷻ. Each name produced a uniquely-shaped crystal.

He also found out that if someone recites the Quran on regular water, it gets the ability for the treatment of different diseases.

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Refer lesson no. 60 in part-2, Zamzam (science & Hadees column)

The first category: Treatments before the evil eye occurs: There are of many types as follows: -

Protect yourself & those whom you fear for from getting affected with evil eye, with remembrances, supplications (Dua) & seeking refuge that is in accordance with the Qur'an & Sunnah, as is mentioned in the first category for the treatment of black magic (saher) refer the lesson no. 9.

Supplicate (Dua) for whom you fear might be afflicted with it (if you see something within yourself, your wealth, your son, your brother or anything that amazes you) with blessing (say *Mashaallah, Tabarakallah* or give Dua of Barkat) as follows: -

Give Dua of Barkat & praise Allah ﷻ when you see anything amazing: -

1. Nabi ﷺ said:" Why would anyone of you kill his brother? If he sees something that he likes, then let him pray for blessing for him.

[Ibn Ma-jah: 3638; Book. 31; English vol. 4; Book. 31, Hadees. 3509]

(This Hadees is regarding evil eye of Sahl Bin Huniaf) (Means whenever we see a good thing we should praise Allah ﷻ & give Dua of Barkat by this evil eye will not get inflicted & we will be safe for evil eye).

Guard anything or anyone that is attractive & may be a recipient of the evil eye. This means:

When a person has a beautiful family he should guard them by seeking protection from Allah ﷻ for them, teaching & commanding them to do so & also by dressing them properly not to expose their bodies or beauty so as not to be envied & affected by the evil eye.

2. Hazrat Ibn Abbas رضی اللہ عنہما says that, "Nabi ﷺ used to seek refuge for Hasan & Husain رضی اللہ عنہما & use to say, 'Your father [meaning Ibrahim علیہ السلام, used to seek refuge with Allah ﷻ for Ismail & Ishaq علیہما السلام with these words:

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

I seek refuge for the two of you in the Perfect Words of Allah ﷻ, from every devil & every poisonous pest & from every harmful eye

[Tirmizi: 2201; Book. 28; English vol. 4; Book. 2, Hadees. 2060]

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If someone has wealth, he should guard it by asking Allah ﷻ to bless & protect it & being thankful to Allah ﷻ. If someone has good news & he knows people will envy him because of it, he should guard it by keeping it secret.

NOTE: If you know a person is famous for being envious & is known to affect people with the evil eye, it is important to keep away from him. (Go for the Second Category: Treatments after the affliction of the evil eye).

3. Hazrat A'isha رضی اللہ عنہا said: The person who touches others with the evil eye was commanded to perform ablution & the person whom he touched by the evil eye would wash himself with that water.

[Abu Dawud: 3880; Book. 29; English vol.28; Hadees. 3871]

4. Hazrat A'isha رضی اللہ عنہا say that Nabi ﷺ commanded me, or commanded somebody else to do Ruqyah *(Islamic prayer formulas)* for the evil eye. *[Bukhari: 5738; Book. 76; English vol. 7; Book. 71; Hadees. 634]*

5. In Hadees, it is mentioned that the person whose evil eye (Nazar) have affected anyone, make the person, to wash his face, hands, elbow, knees, feet & dip a part of cloth of him (whose evil eye has affected the other person) & the water should fall in the bucket & not outside than make the patient take bath with the water or pour on the body. *[Ibn Ma-jah: 3638; Book. 31; English vol. 4; Book. 31, Hadees. 3509]*

6. However in Hadees of Hazrat A'isha رضی اللہ عنہا from Abu Dawud, which I have given below in it is said the evil eyed person whose evil eye affects other, should perform Wazoo.

[Abu Dawud: 3880; Book. 29; English Book. 28; Hadees. 3871]

And remember, the Wazoo water should fall & should be collected in a bucket & with that collected water the patient should bath or pour on his body.

☞ *Please read the below Hadees proper*

7. Abu Umamah Bin Sahl Bin Hunaif said that Amir Bin Rabee'ah ؓ once saw Sahl Bin Hunaif ؓ taking bath & said: "By Allah ﷻ! I have never observed the skin of a person that is softer than what I have just seen". Sahl ؓ fell to the ground. Nabi ﷺ then came to Amir ؓ & in anger & said to him: "Why would one of you kill his own brother? Why have you not said *Tabarakallah*, (may Allah ﷻ bless it)? & Amir

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ﷺ was asked to wash his face, hands, elbows, knees, feet & a part of his garment in a pot for what he had done & then poured the used water on Sahl ﷺ *[Ibn Ma-jah: 3638; Book. 31; English vol. 4; Book. 31, Hadees. 3509]*

Zuhri* (ra) *said: The person who touches others with the evil eye should be commended to submerge his hand in a pot of water & then wash his mouth, then spit the water back into the pot. He should then wash his face in the pot, then submerges his left hand in it & pour some water on the right knee above the pot & then submerge his right hand & pour water on his left knee. He should then wash his garment inside the pot & the water should not be spilled on the ground. Rather, it should be poured on top of the person whom he touched by the evil eye from behind all at once.

[Healing with Medicine of Prophet ﷺ by: Imam Ibn Qayyim Al-Jauziyah]

Recite as much as possible: -

Recite Quranic Ruqyah text given in lesson no 8 full morning & evening for treatment or prevention from evil eye (nazar) sehar (black magic), cancers, psychological disorders & other diseases.

Recite the above verses, along with all the authentic supplications that have been mentioned previously. Then blow in the right hand & wipe over the place of pain, as has been stated in the second type of treatment for magic.

Recite over water & blow into it. It is better if the recitation is done over ZamZam or rain water. Then, the sick person should drink from it & pour the remaining over him, or recite over olive oil & anoint his entire body with it.

The Third Category: implementing the necessary steps that keep away the evil eye from the envier's.

They are as follows: -

1) Seek refuge in Allah ﷻ form all evil.
2) Fear Allah ﷻ & implement all of his commands & keep away from all that He prohibited.

Ibn Abbas رضى الله عنهما narrated that Nabi ﷺ said: "Be mindful of Allah ﷻ & He will protect you".

[Tirmizi: 2706; Book. 37, English vol. 4; Book. 11, Hadees. 2516]

Advise your patient to forgive the envier, pardon him, do not fight with him or complain about him & do not possess any evil inner feelings to

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harm him. Have complete trust in Allah ﷻ for whoever places his trust in Allah ﷻ, Allah ﷻ will be enough for him. Have no fear of the envier & do not keep pondering or thinking about him, this is a very beneficial treatment. Turn to Allah ﷻ in sincerity & seek His pleasure in all things. Seek repentance from all sins because they humiliate mankind.
Allah ﷻ says: & whatever calamities befall you, it is because of what your own hands have earned & He pardons much. *[Surah Shu'araa: 30]*
Give optional charity & do as much good as possible. Because verily that has a great & amazing effect in combating evil form the envier. Keep away from the fire of the envier, the oppressor & those who afflict others, by being good to them. For every moment they increase in evil, oppression & envy, you increase in being good to them. Give them advice, be merciful & pardon them. This cannot be achieved easily except for one who has a great fortune from Allah ﷻ.
Have complete sincerity & belief in the unity of Allah ﷻ, The Wise & The Judge. He is harmed by nothing & nothing benefits Him. Glory is to Him & He is above all things. *[Ibn Qayyim 2/238-245]*
(Refer lesson no. 6 Dua of Nabi ﷺ use as Ruqyah (For evil eye & Black magic).

Treatment of Nazar according to Hisnul Hasin: -

When afflicted with evil eye (Nazar): -

This Dua of Nabi ﷺ should be recited: -

بِسْمِ اللهِ اَللّٰهُمَّ أَذْهِبْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا

In the name of Allah ﷻ, oh! Allah ﷻ remove it's (the Nazar) heat, its cold & its pain.

Than after recite: - قُمْ بِإِذْنِ اللهِ *[Hisnul Hasin (English by Muhammed Rafiq]*

When Afflicted by Jinn & Evil Spirits: -

The afflicted person should be made to sit down & the verses of the Quran mentioned in lesson no. 8 of part -1 should be recited in front of him & blown on him daily 5 times till complete cure & than that person himself should recite twice a day daily.

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Lesson no. 12 Healing with Names of Allah ﷻ : -

The detail given below is according to Ulama & Islamic Scholars & not from Hadees.

Introduction: -

Allah ﷻ Himself is the Almighty of the whole universe & whatever exists. Allah ﷻ has infinite qualities to which He only knows and also Names of Allah ﷻ are infinite however 99 Names are very famous & known.

Each Name amongst the 99 represents a Quality of Allah ﷻ. They are very melodious to recite & powerful, they form a vibration & energy around the reciting person, each Name has a special meaning which has a special effect & powerful healing vibrations also, if Dua is done with recitation & remembrance of these Names Dua is accepted by Allah ﷻ. Many of them are mention in Holy Quran. Names "Allah ﷻ" is the only proper name among 99 names rest are Attributes of Allah ﷻ. They are jointly called as ASMAUL HUSNAA.



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The Healing Powers Of The Names Of Allah ﷻ: -

It has been discovered by Doctor Ibrahim Karim (Biologist) that Asma ul Husnaa, most beautiful names of Allah ﷻ have healing power to a large number of diseases.

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He used precision methods in the measurement of energy within the human body and discovered that every one name of Allah ﷻ stimulates energy in the immune system of the human body to work efficiently in a certain ideal human body.

He discovered that the mere mention (reciting) of most beautiful names of Allah ﷻ leads to improvement in the tracks Bio Energy within the human body and after a 3-years of research Doctor Ibrahim Karim reached to the following: -

	Body part	Name of Allah ﷻ	Meaning.
1.	Ear	As Sami	(The all Hearing).
2.	Bone	Al Nafi	(The creator of good).
3.	Backbone	Al Jabbar	(The Compeller).
4.	Knee	Al Ra'uf	(The Clement).
5.	Hair	Al Badi	(The Originator).
6.	Heart	Al Nur	(The Light).
7.	Muscles	Al Qawiyy	(The All Strength).
8.	Heart Waves	Al Wahhab	(The giver of All).
9.	Heart Muscle	Al Razzaq	(The Sustainer).
10.	Nerve	Al Mughni	(The Enricher).
11.	Artery	Al Jabbar	(The Compeller).
12.	Stomach	Al Razzaq	(The Sustainer).
13.	Cancer	Al Jalil	(The Mighty).
14.	Thyroid	Al Jabbar	(The Compeller).
15.	Thigh	Al Rafi	(The Exalter).
16.	Migraine	Al Ghani	(The Rich One).
17.	Eye Arteries	Al Mutaali	(The Supreme One).
18.	Kidney	Al Hayy	(The Ever Living One).
19.	Colon	Al Ra'uf	(The Clement).
20.	Intestine	Al Razzaq	(The Sustainer).
21.	Liver	Al Nafi	(The creator of good).
22.	Pancreas	Al Bari	(The Maker of Order).
23.	Fatty Sacks	Al Nafi	(The creator of good).
24.	Womb	Al Khaliq	(The Creator).
25.	Bladder	Al Haadi	(The Guide).
26.	Rheumatism	Al Muhaymin	(The Guardian).
27.	Prostate	Al Rashid	(The Righteous Teacher).
28.	Nerves of the Eye	Al Zaahir	(The Manifest One.
29.	Pineal Gland	Al Haadi	(The Guide).

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30.	Blood Pressure	Al Khafed	(The Abaser).
31.	Lung	Al Razzaq	(The Sustainer).
32.	Thymus Gland	Al Qawiyy	(The All Strength).
33.	Gland above the Kidney	Al Bari	(The Maker of Order).
34.	Hair Peel	Al Jalil	(The Mighty).
35.	The Nasal Cavities	Al Lateef, Al Ghani, Al Raheem).	
36.	Eye	(Al Nur, Al Baser, Al Wahhab).	

Rules of recitation: - When adopting a particular name as Wazeefah (daily recital) add (Yaa) before the name and remove the (Al). For example (Ar-Rahmaan) must be recited as (Yaa-Rahmaanu) and NOT as (Yaa-Ar-Rahmaanu).

Method of treatment: - Lay your hands on the place of pain and praise Allah ﷻ names according to your disease until the pain heals or cure away. Remember healing takes place in result of reciting the names of Allah ﷻ depends on the will of Allah ﷻ, the Almighty.

Recite the following Names of Allah ﷻ: -

اَلرَّحْمٰنُ **Ar Rehman** (The Beneficent)	One who recites this name 100 times will get sharp memory.
اَلْعَدْلُ **Al 'Adl** (The Just)	One who eats the bread after writing this name Friday night, people will obey his order.
اَلْعَفُوُّ **Al 'Afuw** (The Pardoner)	One who recites this name frequently, his sins will be pardoned.
اَلْاَحَدُ	Recitation of this name 1000 times opens

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Al Ahad (The One)	certain secrets.
اَلْاٰخِرُ **Al-Akhir** (The Last)	One who recites this name frequently will lead a good life and at the end of this life will have a good death.
اَلْعَلِیُّ **Al-'Aliyyo** (The Most High)	Frequent recitation of this name helps in destiny and in traveling & will became popular.
اَلْعَلِیْمُ **Al-'Aleem** (The All Knowing)	One who recites this name will become luminous and can be revealed by divine light (Noor).
اَلْاَوَّلُ **Al-Awwal** (The First)	Recitation of this name, 1000 times for 40 Fridays will help in getting a child.
اَلْعَظِیْمُ **Al-Azim** (The Great One)	One who recites this name frequently will get respect from others.
اَلْعَزِیْزُ **Al 'Aziz** (The Mighty)	Recite this name 40 times after fajr (morning) Salah for 40 days to be independent from need from others. Recite 94 times at morning daily Allah ﷻ will reveal the secret of Ilme simian & Alchemy & will not be needful of anyone.
اَلْبَاطِنُ **Al-Baatin** (The Hidden)	One who recites this name three times in a day will be able to see the truth in things.
اَلْبَدِیْعُ **Al-Badi'** (The Incomparable)	One who recites this name 70 times will be free from all troubles.

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اَلْبَاعِثُ **Al-Baa'is** (The Resurrector)	One who recites this name will gain the fear of Allah ﷻ.
اَلْبَاقِیُ **Al-Baaqi** (The Everlasting)	One who recites this name 100 times before sunrise will be saved from all disasters.
اَلْبَرُّ **Al-Barro** (The Source of all Goodness)	One who recites this name for his child, the child will be free from misfortune & will be safe.
اَلْبَصِیْرُ **Al-Baseer** (The All Seeing)	One who recites this name 100 times after Friday Prayers (Namaz) will get the esteem in the eyes of others.
اَلْبَاسِطُ **Al-Basit** (The Expander)	One who recites this name 10 times after morning Prayers (Namaz) with open hands will get wealth. If recite at dawn 10 times raising his hand high will not need anyone in anything.
اَلْفَتَّاحُ **Al-Fattaho** (The Opener)	One who recites this name will face the victory. If recite 70 times while keeping hands on chest Allah ﷻ will remove veil from his heart & open divine recoginition.
اَلْغَفَّارُ **Al-Ghaffar** (The Forgiver)	One who recites this name, his sins will be forgiven. If recite after Friday prayer 100 times Allah ﷻ will forgive him.
اَلْغَفُوْرُ **Al-Ghafur** (The All Forgiving)	Recitation of this name helps in healing from headache, Fever & depression & satanic (shaitaan) whispering (waswasa) will stop.
اَلْغَنِیُّ **Al-Ghani** (The Self Sufficient)	One who recites this name will be contented and not covetous.

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اَلْهَادِیُ **Al-Hadi** (The Guide)	One who recites this name frequently will gain spiritual knowledge.
اَلْحَفِیْظُ **Al-Hafiz** (The preserver)	One who recites this name 16 times each day will be protected against calamities & have complete safety.
اَلْحَکَمُ **Al-Hakam** (The Judge)	One who recites this name frequently at night, many secrets will be revealed to him / her.
اَلْحَکِیْمُ **Al-Hakim** (The Wise)	One who recites this name continuously will prevent him / her from the difficulties in work.
اَلْحَلِیْمُ **Al-Haleem** (The Forbearing One)	Write this name on the piece of paper and put it where the seeds are sown, this will prevent from any disaster & calamity. If recite on sore eyes 19 times eye will get relieved.
اَلْحَمِیْدُ **Al-Hamid** (The Praiseworthy)	One who recites this name will be loved and praised
اَلْحَقُّ **Al-Haqq** (The Truth)	One who recites this name will get his lost thing.
اَلْحَسِیْبُ **Al-Hasib** (The Reckoner)	One who starts reciting this name 70 times beginning from Thursday for seven days and nights and recite on the 71st time **"HabiAl-llah ul Hasib"** will be free of fears from robbery & Jealousy.

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 **Al-Hayy** (The Alive)	One who recites this name will have long life.
اَلْجَامِعُ **Al-Jaame** (The Gatherer)	One who recites this name will find lost things.
اَلْجَبَّارُ **Al-Jabbar** (The Compeller)	Recitation of this name helps to prevent from violence, severity or hardness.
اَلْجَلِيْلُ **Al-Jalil** (The Sublime One)	One who writes this name on a piece of paper with musk and saffron washes it, and drinks the water from a ceramic container made of earth, will be revered among men.
اَلْكَبِيْرُ **Al-Kabeer** (The Most Great)	One who recites this name 100 times will get esteem & Dua will be accepted.
اَلْكَرِيْمُ **Al-Kareem** (The Generous One):	One who recites this name will have esteem in this world & Angels pray for him who recite it before sleep.
اَلْخَبِيْرُ **Al-Khabeer** (The Aware)	One who recites this name will be quickly freed from the bad habit.

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اَلْخَافِضُ **Al-Khaafezo** (The Abaser)	Recitation of this name, 70,000 times in gathering after fasting for 3 days will be safeguarded from enemy. If recite 70 times evil will be removed.
اَلْخَالِقُ **Al-Khaliq** (The Creator)	Recitation of this name at night will create an angel & heart gets illuminated.
اَلْبَارِئُ **Al-Bari** (The Evolver)	Recitation of both names each 21 times will help women during child birth.
اَلْمُصَوِّرُ **Al-Musawwir** (The Fashioner)	
اَللَّطِيْفُ **Al-Lateef** (The Subtle One)	One who recites this name 100 times after performing two rakats of Namaz will get all his desires fulfilled. Also difficulties will get eased.
اَلْمَاجِدُ **Al-Maajeedo** (The Noble)	One who recites this name, his heart will be enlightened.
اَلْمَجِيْدُ **Al-Majid** (The Most Glorious One)	One who recites this name will gain glory & get Noor in him.
اَلْمَلِكُ **Al-Maleko** (The Sovereign Lord)	One who recites this name frequently will be respected and treated accordingly by others. Recite it 64 times; its specialty is continuation of power of one who is regular in it.

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مَالِكُ الْمُلْكِ **Al-Maalik-Al-Mulk** (The Eternal Owner of Sovereignty)	One who recites this name will get esteem.
اَلْمَانِعُ **Al-Maani** (The Preventer)	One who recites this name will have a good family life.
اَلْمَتِيْنُ **Al-Matin** (The Firm One)	One who recites this name will be freed from any troubles.
اَلْمُؤَخِّرُ **Al-Mu'akhkhir** (The Delayer)	Reciting this name 100 times helps to love only Allah ﷻ.
اَلْمُبْدِئُ **Al-Mubdi** (The Originator)	Recitation of this name on pregnant woman will prevent her from abortion.
اَلْمُغْنِيُّ **Al-Mughni** (The Enricher)	One who recites this name 10 times for 10 Fridays will become self-sufficient.
اَلْمُهَيْمِنُ **Al-Muhaymin** (The Protector)	One who recites this name with complete ablution, their inner being will be luminous. Recite 125 times for purity of soul.
اَلْمُحْصِيُ **Al-Muhsi** (The Reckoner)	One who recites this name 1000 times will have easiness on the judgment day.

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اَلْمُحْيِيُ **Al-Muhyi** (The giver of life)	One who recites this name will be helped in heavy burden.
اَلْمُعِيْدُ **Al-Mu'iid** (The Restorer)	Recitation of this name 70 times will helpful in safe return of the missing person.
اَلْمُعِزُّ **Al-Mu'izz** (The Honorer)	Reciting 140 times after isha prayer will help in attaining dignity in the eyes of others.
اَلْمُجِيْبُ **Al-Mujeeb** (The Responsive)	Recitation of this name will fulfill appeals.
اَلْمُؤْمِنُ **Al-Mu'min** (The Guardian of Faith)	One who recites this name will be free from any harm. Recite 136 times for protection from satan, jinns & human evil.
اَلْمُمِيْتُ **Al-Mumeet** (The Creator of Death)	One who recites this name will be prevented from enemy.
اَلْمُنْتَقِمُ **Al-Muntaqim** (The Avenger)	One who recites this name frequently will be victorious against his enemies.
اَلْمُقَدِّمُ **Al-Muqaddim** (The Expediter)	Recitation of this name is helpful in the battlefield

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اَلْمُقِيْتُ **Al-Muqit** (The maintainer)	One who recites this name on a glass of water and gives this water to bad mannered child, it will help the child in attaining good manners.
اَلْمُقْسِطُ **Al-Muqsit** (The Equitable)	One who recites this name will be free from the harm of the devil.
اَلْمُقْتَدِرُ **Al-Muqtadir** (The Powerful)	Recitation of this name helps to know the truth.
اَلْمُتَعَالِىْ **Al-Muta'ali** (The Most Exalted)	One who recites this name frequently will gain the benevolence of Allah ﷻ.
اَلْمُتَكَبِّرُ **Al-Mutakabbir** (The Majestic)	Recitation of this name before having intercourse with wife will be blessed with righteous child. If recite in presence of oppressor he will get humble.
اَلْمُذِلُّ **Al-Muzill** (The Dishonorer)	One who recites this name 75 times will be prevented from jealousy. If recite 1000 times in darkness of night in Sajjada on bare ground also.
اَلنَّافِعُ **An-Naafi** (The Propitious)	One who recites this name continuously for four days will be prevented from any harm.
اَلنُّوْرُ **An-Noor** (The Light)	One who recites this name will have inner light & noor.

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اَلْقَابِضُ **Al-Qabiz** (The Constrictor)	One who writes this name on 50 pieces of food (fruit, bread, etc.) for 40 days will receive ample sustenance. If recite 40 times on 40 morsels for 40 days & eat daily will be secure from hunger & have prolonged life.
اَلْقَادِرُ **Al-Qadir** (The Able)	Recitation of this name helps in fulfilling one's desires.
اَلْقَهَّارُ **Al-Qahhar** (The subduer)	One who recites this name will be made free from the attractions of the world and gain inner peace.
اَلْقَوِيُّ **Al-Qaweeyo** (The most Strong)	One who recites this name with the intention of not being harmed will be safe from his enemy. Take 1000 barley seeds & recite 1000 times & feed the birds, one will be safe from enemy.
اَلْقَيُّوْمُ **Al-Qayyum** (The Self Subsisting)	One who recites this name will not fall into inadvertency & his heart will get purified.
اَلْقُدُّوْسُ **Al-Quddus** (The Holy)	One who recites 100 times every day will be free from anxiety. If recite 170 times person will get purified.
اَلرَّافِعُ **Ar-Raafi** (The Exalter)	Reciting this name 100 times during day and night will make the person higher and rich. If recite 100 times after Asr salah Allah ﷻ will exalt his status.
اَلرَّحِيْمُ **Ar-Raheem** (The Merciful)	One who recites this name seven times will be under Allah ﷻ's protection.

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اَلرَّقِيْبُ **Ar-Raqeeb** (The Watchful)	One who recites this name seven times will be under Allah ﷻ's protection.
اَلرَّشِيْدُ **Ar-Rasheed** (The Guide to the Right Path)	One who recites this name 1000 times between Maghrib and Isha Namaz will be safe from troubles.
اَلرَّؤُفُ **Ar-Ra'uf** (The Compassionate)	Recitation of this name gives the blessing of Allah ﷻ & will overpower the oppressor.
اَلرَّزَّاقُ **Ar-Razzaq** (The Provider)	One who recites this name will be provided with sustenance from Allah ﷻ.
اَلصَّبُوْرُ **As-Sabur** (The Patient)	One who recites this name 3000 times will be rescued from any difficulty & will get power of patience.
اَلسَّلَامُ **As-Salaam** (The Source of Peace)	One who recites this name 160 times to a sick person will regain health & cure all disease & safety from all calamities.
اَلصَّمَدُ **As-Samad** (The Eternal)	One who recites this name frequently will be helped in need.
اَلسَّمِيْعُ **As-Sameeo** (The Al Hearing)	One who recites this name 100 times without speaking to anyone on Thursday after the Zuhr prayer, Allah ﷻ will bestow on him / her any desire. And his Dua will be accepted.
اَلشَّهِيْدُ **As-Shaaheed** (The Witness)	One who recites this name will get obedient child.

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اَلشَّكُوْرُ **As-Shakur** (The Appreciative)	Recitation of 41 times will helps in healing from depression or recite on water for sore eyes.
اَلتَّوَّابُ **At-Tawwaab** (The Acceptor of Repentance)	One who recites this name frequently, his repentance will be accepted.
اَلْوَالِيْ **Al-Waalee** (The Governor)	One who recites this name and breathes it into his house, his house will be free from danger.
اَلْوَلِيُّ **Al-Walee** (The Protecting Friend)	One who recites this name will be the protected one
اَلْوَدُوْدُ **Al-Wadud** (The loving)	Reciting this name 1000 times on food before eating will help in making compromise between two persons.
اَلْوَهَّابُ **Al-Wahhaab** (The Bestower)	One who recites this name 100 times after two rakats of Namaz will get all needs fulfilled. If recite 14 times Allah ﷻ will make him self-sufficient, if recite 100 times with hands raised poverty will be removed.
اَلْوَاحِدُ **Al-Waahid** (The Unique)	One who recites this name alone and in a quiet place will be free from fear and delusion.
اَلْوَاجِدُ **Al-Waajid** (The Finder)	One who recites this name will have richness of heart.

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اَلْوَكِيْلُ **Al-Wakeel** (The Trustee)	One who recites this name will have long life.
اَلْوَارِثُ **Al-Waaris** (The Supreme Inheritor)	One who recites this name will have long life.
اَلْوَاسِعُ **Al-Wasi** (The All Embracing)	Recitation of this name will eradicate poverty and sustenance increases.
اَلظَّاهِرُ **Al-Zaahir** (The Manifest)	One who recites this name 15 times after Friday prayer will get divine light in his heart.
اَلضَّارُ **Al-Zaarr** (The Distresser)	One who recites this name will gain status.
Al-Zul Jalal Wal Ikram (The Lord of Majesty and Bounty)	ذَا الْجَلَالِ وَالْإِكْرَامِ One who recites this name frequently will get good wealth.

1. **Allah** ﷻ (The Name of Allah ﷻ) If you recite this name of Allah ﷻ 1000 times' daily, Allah ﷻ will remove all doubts and uncertainties from your heart and instill determination and faith Inshaallah

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2. **Ar-Rahmaan** (The Compassionate) If you recite this name of Allah ﷻ 100 times daily after every Salah (prayer), Allah ﷻ will remove hard-heartedness and negligence from your heart Inshaallah.

3. **Ar-Raheem** (The Most Merciful) If you recite this name of Allah ﷻ 100 times daily after every Salah (prayer), Allah ﷻ will safeguard you against all calamities and maladies Inshaallah.

4. **Al-Malik** (The Sovereign) If you recite this name of Allah ﷻ abundantly every day after Zawaal (the time of mid-day immediately before (zuhar) Duhr prayer), Allah ﷻ will give you abundant wealth Inshaallah.

5. **Al-Quddoos** (The Most Holy) If you recite this name of Allah ﷻ abundantly every day, Allah ﷻ will cure you of all spiritual sickness Inshaallah.

6. **As-Salaam** (The Bestower of Peace) If you recite this name of Allah ﷻ abundantly, Allah ﷻ will protect you from all calamities and maladies. If you recite it 115 times and blow on a sick person, Allah ﷻ will restore his health Inshaallah.

7. **Al-Mu'min** (The Granter of Security) If you recite this name of Allah ﷻ 630 times in times of fear, Allah ﷻ will protect you from all calamities, mishaps and losses. If you write it on paper (or engrave it on a silver ring) and keep it with you (as Ta'weez), your physical and spiritual safety will remain the responsibility of Allah ﷻ Inshaallah.

8. **Al-Muhaymin** (The Protector) If you offer 2 Rakaat Salah after ghusl and read, with sincerity, this name of Allah ﷻ 100 times, Allah ﷻ will purify you physically and spiritually. If you recite it 115 times, Allah ﷻ will acquaint you with the unseen Inshaallah.

9. **Al-'Azeez** (The Mighty) If you recite this name of Allah ﷻ 40 times each day for 40 days, Allah ﷻ will grant you honor and self-sufficiency. If you recite it 41 times daily with constancy, Allah ﷻ will grant you honor and self-sufficiency, if you are being treated with dishonor Inshaallah.

10. **Al-Jabbar** (The Compeller) If you recite this name of Allah ﷻ 226 times every morning and evening, Allah ﷻ will safeguard you against the oppression of tyrants and despots Inshaallah.

11. **Al-Mutakabbir** (The Majestic) If you recite this name of Allah ﷻ constantly, Allah ﷻ will grant you honor and greatness. If you read it continually before any task, it will be accomplished Inshaallah.

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12. **Al-Khaaliq** (The Creator) If you recite this name of Allah ﷻ 100 times for 7 days, Allah ﷻ will safeguard you against all adversities. If you form the habit of reciting it regularly, Allah ﷻ will appoint an angel who will worship Allah ﷻ continuously on your behalf Inshaallah.

13. **Al-Baari'** (The Maker) If a barren woman fasts for 7 days and each day, after making iftaar with water, reads (Yaa-Baari'-Ul Musawwiru) 21 times, Allah ﷻ will grant her male children Inshaallah.

14. **Al-Musawwir** (The Fashioner of Forms) If a barren woman fasts for 7 days and each day, after making iftaar with water, reads (Yaa-Baari'-Ul Musawwiru) 21 times, Allah ﷻ will grant her male children Inshaallah.

15. **Al-Ghaffar** (The Forgiver) If you recite this name of Allah ﷻ 100 times after Jumma Salah (prayer), you will soon begin to perceive Allah ﷻ's forgiveness. If you say (Yaa-Ghaffar Ighfirli) daily after Asr Salah (prayer), Allah ﷻ will include you amongst those whom he has forgiven Inshaallah.

16. **Al-Qahhar** (The Subduer) If you recite this name of Allah ﷻ continually, Allah ﷻ will free you from the love of this world and instead, Allah ﷻ's love will become inborn in your heart Inshaallah.

17. **Al-Wahhaab** (The Bestower) If a poverty stricken person recites this name of Allah ﷻ continuously or writes it and keeps it on him (as Ta'weez) or recites this name of Allah ﷻ 40 times in the last sajdah of Salaat-ud-Doha (Chaast prayer), Allah ﷻ will free him from poverty in an unexpected and amazing manner Inshaallah.

For particular need to be fulfilled, observe sajdah 3 times in the courtyard of the house or Masjid (Masjid) and then lift your hands (as in Du'a) and recite this name of Allah ﷻ 100 times, Allah ﷻ will fulfill your need Inshaallah.

18. **Ar-Razzaq** (The Provider) Before Fajr Salah (prayer), if you blow in all four corners of your house beginning from the right-hand corner while facing Qiblah, after reciting this name of Allah ﷻ 10 times in each corner, Allah ﷻ will open the doors of rizq (sustenance) for you; sickness and poverty will never enter your home Inshaallah.

19. **Al-Fattaah** (The Opener) If you recite this name of Allah ﷻ 70 times by placing both your hands on your bosom after Fajr Salah (prayer), Allah ﷻ will illuminate your heart with the Noor of Imaan Inshaallah.

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20. **Al-'Aleem** (The All-Knowing) If you recite this name of Allah ﷻ abundantly, Allah ﷻ will open the gates of knowledge and wisdom for you. Moreover, your heart will be filled with the Ma'rifah (cognizance) of Allah ﷻ Inshaallah.

21. **Al-Qaabid** (The Withholder) If you write this name of Allah ﷻ (with saffron or by the mere action of your finger) on four morsels of bread each day for 4 days and eat them, Allah ﷻ will safeguard you against hunger, thirst, injuries, pain etc. Inshaallah.

22. **Al-Baasit** (The Expander) If you recite this name of Allah ﷻ 10 times daily by lifting your hands towards the heavens (as in Du'a) after Salaat-ud-Doha (Chaast prayer) and thereafter pass your hands across the face (as when finishing Du'a), Allah ﷻ will grant you self-sufficiency and independence Inshaallah.

23. **Al-Khaafid** (The Abaser) If you recite this name of Allah ﷻ 500 times, Allah ﷻ will fulfill your needs and remove all your difficulties. If you fast for 3 days and on the fourth day say this beautiful name 70 times while sitting in seclusion, you will gain victory over your enemy Inshaallah.

24. **Ar-Raafi'** (The Exalter) If you recite this name of Allah ﷻ 100 times in the middle of the fourteenth night of every lunar month, Allah ﷻ will grant you self-sufficiency and independence of the entire creation Inshaallah.

25. **Al-Mu'iz** (The Bestower of Honor) If you recite this name of Allah ﷻ 40 times after Maghrib Salah (prayer) on every Monday and Friday, Allah ﷻ will grant you honor and reverence Inshaallah.

26. **Al-Mudhil** (The Humiliator) If you make Du'a for protection after reciting this name of Allah ﷻ 75 times, Allah ﷻ will protect you from the evils of envious persons, oppressors and enemies Inshaallah.

If you fear a particular enemy then, after reciting this name of Allah ﷻ 75 times, you may observe sajdah and invoke Allah ﷻ's help against the enemy in the following manner: "O Allah ﷻ! Protect me from the evils of so and so.", Allah ﷻ will grant you protection Inshaallah.

27. **As-Sami'** (The All-Hearing) If you recite this name of Allah ﷻ 500 times or 50 times on Thursday after offering Salaat-ud-Doha (Chaast prayer), Allah ﷻ will surely grant your Duas Inshaallah. It is necessary that no talking be done during the course of reciting it. If you recite this name of

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Allah ﷻ 100 times on a Thursday between the Sunnah and Fardh of Fajr Salah (prayer), Allah ﷻ will favour you with His special blessings Inshaallah.

28. **Al-Baseer** (The All-Seeing)If you recite this name of Allah ﷻ 100 times after the Jumma Salah (prayer) constantly, Allah ﷻ will grant strength to your eye-sight and Noor (light) to your heart Inshaallah.

29. **Al-Hakam** (The Judge) If you recite this name of Allah ﷻ 99 times while in the state of Wudu during the last portion of the night, Allah ﷻ will cause your heart to perceive all secrets and to be filled with Noor (light). If you recite this name on a Friday night in such a manner that you grow euphoric and ecstatic then Allah ﷻ will cherish your heart with manifestations and inspirations Inshaallah.

30. **Al-'Adl** (The Just) If you write this name of Allah ﷻ (with saffron or by the mere action of your finger) on 20 pieces of bread on the day or night of Jumma and consume it, Allah ﷻ will cause the entire creation to become subservient to you Inshaallah.

31. **Al-Lateef** (The Most Affectionate, The Knower of Subtleties) If you recite this name of Allah ﷻ 133 times daily, Allah ﷻ will grant abundance in your rizq (sustenance) and cause all your tasks to be accomplished without difficulties. If you are afflicted with poverty, misery, sickness, loneliness or any adversity, then you should make Wudu in the proper manner and offer 2 Rakaat Salah (prayer) and then bearing in mind the objective, recite this name of Allah ﷻ 100 times. Allah ﷻ will surely grant you deliverance Inshaallah.

32. **Al-Khabeer** (The All-Aware) If you recite this name of Allah ﷻ continually for seven days, you will begin to perceive hidden secrets. If you have insatiable desire for pleasure, recite this name of Allah ﷻ continually. Allah ﷻ will free you from such base desires Inshaallah

33. **Al-Haleem** (The Forbearing) If you write this name of Allah ﷻ on paper, soak it in water and then sprinkle or rub the water on something, then Barakah (Allah ﷻ's blessing) will be imparted to it and Allah ﷻ will safeguard it against all calamities Inshaallah.

34. **Al-'Azeem** (The Magnificent) If you recite this name of Allah ﷻ constantly, you will be graced with great honor and dignity Inshaallah.

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35. **Al-Ghafoor** (The Forgiving) If you recite this name of Allah ﷻ frequently, all your maladies, sorrow and grief will be removed. Barakah (Allah ﷻ's blessing) will be imparted to your wealth and offspring's.

As related in a hadees, if you recite (Yaa-Rabbigh-firli) 3 times while in sajdah, Allah ﷻ will forgive all your past sins and any sins that you may commit in future Inshaallah.

36. **Ash-Shakoor** (The Grateful) If you recite this name of Allah ﷻ 41 times while facing any difficulties (financial, physical, spiritual, mental etc.), Allah ﷻ will grant deliverance soon Inshaallah.

37. **Al-'Aliyy** (The Highest) If you recite this name of Allah ﷻ daily and constantly and keep with you a written copy of it, Allah ﷻ will exalt you, grant affluence and fulfill all your desires Inshaallah.

38. **Al-Kabeer** (The Greatest) If you have been dismissed from a post, then fast for seven days and each day recite this name of Allah ﷻ 1000 times, Allah ﷻ will reinstate you to your post and grace you with honor and dignity Inshaallah.

39. **Al-Hafeez** (The Preserver) If you recite this name of Allah ﷻ daily and constantly, and keep with you a written copy of it, Allah ﷻ will protect you from all hazards, losses and harmful things Inshaallah.

40. **Al-Muqeet** (The Sustainer) If you recite this name of Allah ﷻ 7 times and blow in a bowl of water and drink it yourself or allow someone else to drink from it or to take a deep breath from the bowl, Allah ﷻ will fulfill all your desires soon Inshaallah.

41. **Al-Haseeb** (The Reckoner) If you fear any human being or anything, recite (Hasbiyallaahul-Haseebu) 70 times in the morning and 70 times at night for eight days starting from Thursday, Allah ﷻ will grant you protection against the evil of the person or thing you fear Inshaallah.

42. **Al-Jaleel** (The Exalted) If you write (Yaa Jaleelu) on a paper with saffron or musk and keep it with you as a Ta'weez, Allah ﷻ will give you honor, greatness, rank and dignity Inshaallah.

43. **Al-Kareem** (The Generous) If you wish to be revered and honored by the Ulama and pious people recite this name of Allah ﷻ continually and fall asleep. Allah ﷻ will fulfill your wish Inshaallah.

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44. **Ar-Raqeeb** (The Watchful) If you recite this name of Allah ﷻ 7 times each day and blow on yourself and your family, Allah ﷻ will protect you and your wealth from destruction and calamities. Recite this name of Allah ﷻ all the time to be safeguarded at all times Inshaallah.

45. **Al-Mujeeb** (The Responsive) If you recite this name of Allah ﷻ constantly, you will perceive that all your Duas are being granted Inshaallah.

46. **Al-Waasi'** (The All-Encompassing) If you recite this name of Allah ﷻ repeatedly, Allah ﷻ will grant you spiritual and material self-sufficiency and independence Inshaallah.

47. **Al-Hakeem** (The Wise) If you recite this name of Allah ﷻ constantly, Allah will open the doors of knowledge and wisdom for you. If you want a particular task to be accomplished recite this name Of Allah ﷻ frequently and constantly Inshaallah.

48. **Al-Wadood** (The Most Loving) If you recite this name of Allah ﷻ 1000 times, blow on food, and consume it along with your spouse, Allah ﷻ will settle all your disputes and differences and create a strong bond of love and affection Inshaallah.

49. **Al-Majeed** (The Most Glorious) A person who has contracted a fatal disease such as pox, leprosy etc. should fast on the 13th, 14th and 15th of the lunar month and after breaking fast recite this name of Allah ﷻ profusely, blow on water and drink it. He will soon be cured Inshaallah.

50. **Al-Baa'ith** (The Resurrector) If you place your hand on your bosom and recite this name of Allah ﷻ 101 times at bedtime, your heart will become alive with knowledge and wisdom Inshaallah.

51. **Ash-Shaheed** (The Witness) If you wish your disobedient wife or children become obedient, place your hand on their forehead and recite this name of Allah ﷻ 21 times and blow on them. They will soon become obedient Inshaallah.

52. **Al-Haqq** (The Truth) If your family member is missing or absconding or if your belongings have been stolen, write this name of Allah ﷻ on all 4 corners of a square paper. At the time of Sehri place the paper on your palms and lift it toward the heavens and make Dua. The missing person or the stolen goods will be returned soon, free from any harm or damage Inshaallah.

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53. **Al-Wakeel** (The Trustee) If you fear any calamity caused by an act of Allah ﷻ, recite this name of Allah ﷻ repeatedly, you will be protected from all calamities Inshaallah.

54. **Al-Qawiyy** (The Most Strong) If you are genuinely oppressed or victimized, recite this name of Allah ﷻ profusely with a view to counteracting the oppressor. Allah ﷻ will render you protection Inshaallah. This should never be done if circumstances do not warrant.

55. **Al-Mateen** (The Firm) If a lady's breasts do not yield milk, write this name of Allah ﷻ on a piece of paper, soak it in water and make her drink it. Her breasts will abound in milk Inshaallah.

56. **Al-Waliyy** (The Patron) If your wife is of ill character, recite this name of Allah ﷻ constantly in her presence. She will soon become of good character Inshaallah.

57. **Al-Hameed** (The Praiseworthy) If you recite this name of Allah ﷻ in seclusion 93 times for 45 days, all your evil habits and bad qualities will change into good habits Inshaallah.

58. **Al-Muhsee** (The Reckoner) If you recite this name of Allah ﷻ 20 times daily and blow it on 20 pieces of bread and consume it, Allah ﷻ will make the entire creation subservient to you Inshaallah.

59. **Al-Mubdi'** (The Originator) If you place your hand on the stomach of your pregnant wife and recite this name of Allah ﷻ 99 times at the time of Sehri, she will not have a miscarriage or give birth prematurely Inshaallah.

60. **Al-Mu'eed** (The Restorer) If a person is lost, recite this name of Allah ﷻ 70 times in each corner of the house during the night when everyone is asleep. The missing person will either return within 7 days or his whereabouts will be known within that period Inshaallah.

61. **Al-Muhyee** (The Giver of Life) If you are sick, recite this name of Allah ﷻ repeatedly, your health will be restored. If you recite this name of Allah ﷻ repeatedly and blow on a sick person, his health will be restored. If you recite this name of Allah 89 times and blow on yourself, Allah ﷻ will safeguard you against all obstacles and bondages Inshaallah.

62. **Al-Mumeet** (The Giver of Death) If you have no control over yourself, place your hand on your bosom and recite this name of Allah ﷻ continuously before falling asleep. Allah ﷻ will give you the strength to control yourself Inshaallah.

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63. **Al-Hayy** (The Ever-Living) If you desire sound health recite this name of Allah ﷻ 3000 times daily. If you are sick, write this name of Allah ﷻ in a bowl with musk and rose water, then wash the inscription with water and drink it, Allah ﷻ will soon cure you Inshaallah.

64. **Al-Qayyoom** (The Self-Subsisting Sustainer of All) If you recite this name of Allah ﷻ continuously, you will attain honor and dignity amongst people. If you recite this name of Allah ﷻ constantly in seclusion, you will become wealthy. If you continuously recite (Yaa Hayyu Yaa Qayyoomu) after Fajr until sunrise, your laziness will vanish Inshaallah.

65. **Al-Waajid** (The Finder) If you recite this name of Allah ﷻ continuously while having food, the food will become a source of strength, illumination and Noor (light) for your heart Inshaallah.

66. **Al-Maajid** (The Glorious) If you recite this name of Allah ﷻ in seclusion to such an extent and in such a manner that you become euphoric, the Noor (light) of Allah ﷻ will soon become evident in your heart Inshaallah.

67. **Al-Waahid/Al-Ahad** (The One) If you desire good and pious children, write this name of Allah ﷻ and keep it with you all the time, Allah ﷻ will fulfill your desire Inshaallah.

68. **As-Samad** (The Eternally Besought) If you place your head in Sajdah at the time of Sehri and recite this name of Allah ﷻ 115 or 125 times, Allah ﷻ will grant you spiritual and physical truthfulness. If you recite this name of Allah ﷻ constantly in the state of Wudu, Allah ﷻ will soon make you independent of the entire creation Inshaallah.

69. **Al-Qaadir** (The Omnipotent) If you offer 2 Rakaat Salah (prayer) and recite this name of Allah ﷻ 100 times, Allah ﷻ will humble and disgrace your enemies (provided you are justified). If you recite this name of Allah ﷻ 41 times before undertaking a difficult task, the difficulty will be removed Inshaallah.

70. **Al-Muqtadir** (The Powerful) If you recite this name of Allah ﷻ 20 times after waking up from sleep, Allah ﷻ will ensure all your tasks are fulfilled efficiently Inshaallah.

71. **Al-Muqaddim** (The Expediter) If you recite this name of Allah ﷻ abundantly at the time of war or during a righteous struggle in the path of Allah ﷻ, Allah ﷻ will give you courage to make advances and safeguard

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you from the enemy. If you recite this name of Allah ﷻ at all times, you will become obedient and submissive to Allah ﷻ Inshaallah.

72. **Al-Mu'akhkhir** (The Delayer) If you recite this name of Allah ﷻ frequently, you will soon resort to genuine repentance. If you recite this name of Allah ﷻ 100 times daily, you will become dear to and a favorite of Allah ﷻ Inshaallah.

73. **Al-Awwal** (The First) If you desire male children, recite this name of Allah ﷻ 40 times daily for 40 days, Allah ﷻ will fulfill your desire. If any way farer recite this name of Allah ﷻ 1000 times on a Friday, he will soon return to his people safe and sound Inshaallah.

74. **Al-Aakhir** (The Last) If you wish that the love for Allah ﷻ gets firmly established in your heart or that the love of anything or anyone besides Allah ﷻ be driven out of your heart or to compensate for all your sins to die in a state of Imaan recite this name of Allah ﷻ 1000 times daily, Allah ﷻ will fulfill your wish Inshaallah.

75. **Az-Zaahir** (The Manifest) If you recite this name of Allah ﷻ 500 times daily after Ishraaq Salah (prayer), Allah ﷻ will cause your eyes and heart to be filled with Noor (light) Inshaallah.

76. **Al-Baatin** (The Hidden) If you recite this name of Allah ﷻ 33 times daily, you will soon begin to perceive the deeper secrets of Allah ﷻ and a strong bond of love and affection will form between you and Allah ﷻ. If you recite (Huwal-Awwalu Wal-Aakhiru Wad-Zaahiru Wal-Baatinu Wahuwa Alaa Kulli Shaiyyin Qadeer) continuously after offering 2 Rakaat Salah, all your needs will be fulfilled Inshaallah.

77. **Al-Waalee** (The Governor) If you recite this name of Allah ﷻ repeatedly, Allah ﷻ will safeguard you from all unexpected calamities. If this name of Allah ﷻ is inscribed in a new earthen cup or jug and it is filled with water and the water is sprinkled in the house, the house will be safeguarded against all calamities. If you wish to subdue another person recite this name of Allah ﷻ 11 times, Allah ﷻ will fulfill your wish Inshaallah.

78. **Al-Muta'aalee** (The Most Exalted) If you recite this name of Allah ﷻ continuously, Allah ﷻ will solve all your problems soon. If a woman recites this name of Allah ﷻ abundantly during her menstruation, Allah ﷻ will relieve her from all ailments Inshaallah.

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79. **Al-Barr** (The Source of All Goodness) If you are in the habit of taking intoxicants or committing adultery or indulging in any other evil, recite this name of Allah ﷻ 7 times daily. Allah ﷻ will guide you. If you recite this name of Allah ﷻ excessively, Allah ﷻ will expel the love of this world from your heart. If you recite this name of Allah ﷻ 7 times and blow on your child soon after birth, Allah ﷻ will grant your child protection from calamities until puberty Inshaallah.

80. **At-Tawwaab** (The Acceptor of Repentance) If you desire that Allah ﷻ guide you to sincere repentance, recite this name of Allah ﷻ 360 times daily after Salat-ud-Doha (Chaast prayer), Allah ﷻ will fulfill your desire. If you recite this name of Allah ﷻ abundantly, all your tasks will be accomplished without any difficulty. If you recite this name of Allah ﷻ 10 times in the presence of a tyrant, you will soon be freed from the oppression of the tyrant Inshaallah.

81. **Al-Muntaqim** (The Avenger) If you are justified and desire to take revenge against your enemy, but haven't the power to do so, recite this name of Allah ﷻ continuously for 3 Fridays; Allah ﷻ Himself will take revenge on your behalf Inshaallah.

82. **Al-'Afuww** (The Pardoner) If you recite this name of Allah ﷻ abundantly, Allah ﷻ will forgive you Inshaallah.

83. **Ar-Ra'oof** (The Most Kind) If you desire that the entire creation become affectionate towards you (and vice-versa), recite this name of Allah ﷻ repeatedly. If you desire that your anger be subdued, recite Durood 10 times and this name of Allah ﷻ 10 times. If you recite Durood 10 times and this name of Allah ﷻ 10 times and blow on an angry person, his anger will be subdued Inshaallah.

84. **Maalik-ul-Mulk** (The Owner of Sovereignty) If you recite this name of Allah ﷻ constantly, Allah ﷻ will grant you wealth, self-sufficiency and independence Inshaallah.

85. **Dhul-Jalaali Wal-Ikraam** (Majestic and Benevolent) If you recite this name of Allah ﷻ constantly, Allah ﷻ will grant you honor, dignity and self-sufficiency Inshaallah.

86. **Al-Muqsit** (The Just) If you recite this name of Allah ﷻ constantly, Allah ﷻ will protect you from evil doubts created by the Shaitaan. If you

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recite this name of Allah ﷻ 700 times for a purpose, Allah ﷻ will fulfill it Inshaallah.

87. **Al-Jaami'** (The Gatherer) If your family or relatives are scattered (due to war, earthquake, floods or other calamities), take bath at the time of Doha (Chaast), lift your gaze toward the heavens and recite this name of Allah ﷻ 10 times closing one finger each time, until all 10 fingers are closed. Afterwards pass your hands across your face as when completing Dua. The disperse members of your family will soon come together Inshaallah.

88. **Al-Ghaniyy** (The Self-Sufficient) If you recite this name of Allah ﷻ 70 times daily, Allah ﷻ will grant you self-sufficiency and Barakah in your wealth. If you are afflicted with physical or spiritual sickness or any difficulty, recite this name of Allah ﷻ abundantly and blow on your entire body. Allah ﷻ will soon heal you and relieve you of your difficulty Inshaallah.

89. **Al-Mughnee** (The Enricher) If you recite Durood 11 times, recite this name of Allah ﷻ 1111 times, recite Durood again 11 times and then Surah Muzzammil (Surah 73) after Fajr or Isha Salah (prayer), you will be granted both material and spiritual wealth Inshaallah.

90. **Al-Maani'** (The Preventer of Harm) If you have any disputes with your spouse, recite this name of Allah ﷻ 20 times while lying down on the bed, the dispute will be settled and love and affection will result. If you recite this name of Allah ﷻ constantly, Allah ﷻ will safeguard you against all calamities. If you recite this name of Allah ﷻ for any legitimate purpose, Allah ﷻ will fulfill it Inshaallah.

91. **Ad-Daar** (The Distresser) If you recite this name of Allah ﷻ 100 times on the eve of Jumma (Friday), Allah ﷻ will safeguard you against all physical and spiritual calamities and draw you nearer to Allah ﷻ, Inshaallah.

92. **An-Nai'fi** (The Propitious) If you recite this name of Allah ﷻ abundantly during travel, Allah ﷻ will safeguard you against all hazards. If you recite this name of Allah ﷻ 41 times before a task, it will be accomplished efficiently. If you recite this name of Allah ﷻ prior to intercourse, Allah ﷻ will grant you good and pious children Inshaallah.

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93. **An-Noor** (The Light) If you recite this name of Allah ﷻ 1001 times after reciting Surah Noor (Surah 24), you heart will be illuminated with the Noor (light) of Allah ﷻ Inshaallah.

94. **Al-Haadee** (The Guide) If you raise both hands (as in Dua) while lifting your gaze toward the heavens and recite this name of Allah ﷻ several times and then pass both your hands on your face (as when completing Dua), Allah ﷻ will grant you complete guidance and associate you with the devout and pious Inshaallah.

95. **Al-Badee'** (The Originator) If you are in grief, recite (Yaa-Badee-us-Samaawaati-Wal-Ardh) 1000 times, Allah ﷻ will soon grant you relief from your misery. If a particular task is to be undertaken, but you are not certain as to its feasibility, recite this name of Allah ﷻ before falling asleep, you will receive guidance in a dream Inshaallah.

96. **Al-Baaqee** (The Everlasting) If you recite this name of Allah ﷻ 1000 times on the night of Jumma (Friday), Allah ﷻ will grant you protection and accept all your good deeds Inshaallah.

97. **Al-Waarith** (The Ultimate Inheritor) If you recite this name of Allah ﷻ 100 times at sunrise, Allah ﷻ will protect you against all sorrows, hardships and calamities and you will die as a Mu'min (believer). If you recite this name of Allah ﷻ 1000 times between Maghrib and Isha Salah (prayer), Allah ﷻ will safeguard you from confusions, agitations and disturbances Inshaallah.

98. **Ar-Rasheed** (The Guide to the Right Path) If you are unsure how to complete a particular task or are unable to work out plans for the task, recite this name of Allah ﷻ 1000 times between Maghrib and Isha Salah (prayer), the plan will become evident to you in a dream or by instinct. If you recite this name of Allah ﷻ daily, Allah ﷻ will safeguard you against all mishaps and grant you financial progress Inshaallah.

99. **As-Saboor** (The Patient One) If you recite this name of Allah ﷻ 100 times before sunrise, Allah ﷻ will safeguard you against all calamities for the remainder of the day and prevent your enemies from uttering a single word against you. If you are in difficulty, recite this name of Allah ﷻ 1020 times, Allah ﷻ will soon provide you relief and contentment of the heart. Inshaallah

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1. ALLAH ﷻ: Any person who is suffering from a big disease which is incurable recites this name 100 times and prays for his good health Allah ﷻ will grant him health.

2. AL-RAHMAN: If a person recites this name 100 times after every prayer Allah ﷻ will remove all kind of responsibilities from his heart.

3. AL-RAHEEM: If a person recites this name 100 times after every prayer all the nation of Allah will love that person.

4. AL-MALIK: Any person who recites this name of Allah ﷻ after every prayer of Fajar Allah ﷻ will make that person a Ghani.

5. AL-QUDOOS: The person who recites this name after zawal as much as he can, Allah ﷻ will remove all the soulely problems from his heart.

6. AL-SALAAM: If any person recites this name as much as he can he will always be prevented from all mishappenings and if a person recites this name 115 times and prays for an unhealthy person that person will get good health.

7. AL-MOMINO: If a person is suffering from any kind of terror he should recite this name 630 times his terror will be vanished at the moment.

8. AL-MOHAIMENO: If a person recites this name 115 times then Allah ﷻ will give him the power to know the hidden facts.

9. AL-AZIZ: Any person who recites this name after every prayer of Fajar Allah ﷻ will never make him let down in front of other people and that person will get great respect.

10. AL-JABAR: Any person who recites this name 226 times he will always be prevented from his enemies.

11. AL-MUTAKABIR: Any person who recites this name before starting any kind of work and recites it as much as he can Allah ﷻ will succeed him in that work.

12. AL-KHALIQ: Any person who recites this name all the time as much as he can Allah ﷻ will make an angel for him who will always pray to Allah ﷻ on that person's behalf. (But still that person is supposed to offer his prayers).

13. AL-BARI: If woman who has no children fasts 7 days and after opening her fast with water recites this name Allah ﷻ will grant her children.

14. AL-MUSAVER: (same as above)

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15. AL-GHAFFAR: Any person who reads this name 100 times after every prayer of Friday Allah ﷻ will show that he is being blessed for his sins.

16. AL-QAHAAR: Any person who is desperately involved in the worldly things recites this name as much as he can Allah ﷻ will remove the love for the world and produce his love in his heart.

17. AL-WAHAB: If a person really wants something so he should do three sajda's in his house's yard and raise his hands and recite this name 100 times Allah ﷻ will give him his desired need.

18. AL-RAZZAK: If a person who reads this name before the prayer of the morning 10 times in all the four corners of his house Allah ﷻ will open the door of Rizk to his house and keep away all the problems. (Start from the right corner and stand towards the Qiblah)

19. AL-FATAH: Any person who recites this name 70 times after the prayer of Fajar and keeps his both hands on his chest Allah ﷻ will fill his heart with Noor.

20. AL-ALEEM: If a person recites this name as much as he can Allah ﷻ will open the learning door to him.

21. AL-QABIZ: Any person who writes this name on four pieces of a roti and eats it for 40 days he will always be prevented from the problems of food, thirst, injuries and pain.

22. AL-BASIT: If a person after the prayer of Chaasht recites this name 10 times with his hands raised and then put his hand on his face Allah ﷻ will never let him down.

23. AL-KHAFIZ: Any person who recites this name 500 times every day Allah ﷻ will listen to all his prayers.

24. AL-RAFIEH: If person recites this name on every 14th night of a month 100 times Allah ﷻ will make him a little superior.

25. AL-MOAIZ: Any person who recites this name 40 times after every prayer of Magrib Allah ﷻ will bless him with respect in front of others.

26. AL-MUZIL: Any person who recites this name 75 times and then pray in while being in Sajda Allah ﷻ will prevent him from all his enemies and if a person has a special enemy he should take his name and pray that Allah ﷻ should prevent him from that enemy.

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27. AL-SAMEE: Any person on the day of Thursday after the prayer of Chaasht recites this name 500 or 100 or 50 times Allah ﷻ will listen to his prayer but it is necessary that the person should not talk to anyone during reciting the name.

28. AL-BASEER: Any person who reads this name 100 times after the prayer of Friday Allah ﷻ will give him good sight and noor in his heart.

29. AL-HAAKIM: Any person who recites this name 99 times at the last night being in wazoo Allah ﷻ will bless that person's heart.

30. AL-ADAL: If a person who writes this name on 20 pieces of a roti and eats it Allah ﷻ will make him good for his nation.

31. AL-LATEEF: Any person who recites this name 133 times Allah ﷻ will bless him in his Rizk and any person having any need of any kind offers 2 rakats of a prayer keeping his desired need in his heart Allah ﷻ will bless him with his need.

32. AL-KHABEER: Any person who recites this name 7 days as much as he can Allah ﷻ will let him know the hidden facts.

33. AL-HALEEM: If a person writes this name on a piece of paper and then washes it with water and splits that water on the thing he wants to be blessed Allah ﷻ will bless him with that thing.

34. AL-AZEEM: Any person who recites this name as much as he can, Allah ﷻ will bless him with respect.

35. AL-GHAFOOR: Any person who recites this name as much as he can Allah ﷻ will prevent him from all pains, sadness and bless with good children and money and it has been said in a Hadees that a person who recites this name "YA RAB AGFARLY" while being in Sajda Allah ﷻ will bless all his sins done before and now.

36. AL-SHAKOOR: If a person is in big problem or has different kind of pain he should recite this name 41 times every day and Allah ﷻ will bless him.

37. AL-ALI: Any person who keeps this name with him written on a paper and recites this name as much as he can Allah ﷻ will give him high place and happiness.

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38. AL-KABEER: Any person who has fallen down from his place should keep 7 fasts and everyday recite this name 1000 times Allah ﷻ will again give his place back to him.

39. AL-HAFEEZ: Any person who keeps this name with him written on a paper or recites it as much as he can he will always be prevented from dangers and terrors.

40. AL-MUQEET: Any person who recites this name in an empty glass and then fills it with water and then drinks himself or make it drink to anyone else or just smells it Allah ﷻ will give him desired need.

41. AL-HASEEB: Any person who is scared of any other person or something else he should start form Thursday to read "HASBEE ALLAH AL HASEEB" he will be prevented from all the dangers.

42. AL-JALEEL: Any person who recites this name as much as he can, Allah ﷻ will bless him with great respect.

43. AL-KAREEM: Any person who recites this name at the time of sleeping and sleeps while reading it Allah ﷻ will give him respect among big learned people.

44. AL-RAQEEB: Any person who recites this name 7 times for his family members Allah ﷻ will always prevent them with all the mishappenings.

45. AL-MUJEEB: Any person who recites this name as much as he can then his prayers will start getting fulfilled by Allah ﷻ.

46. AL-WASE'O: Any person who will recite this name as much as he can, Allah ﷻ will bless him.

47. AL-HAQEEM: Any person who recites this name as much as he can Allah ﷻ will open the doors of knowledge for him and not even a single work of a person is never completed he should read this name.

48. AL-WADOOD: Any person who recites this name 1000 on a food and eats it with her wife then Allah ﷻ will remove all the tensions and fights between husband and wife.

49. AL-MAJEED: Any person is in an unhealthy stage he should keep the fasts of 13, 14 and 15 and after the iftaar recite this name as much as he can, Allah ﷻ will give him good health.

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50. AL-BAESO: If a person recites this name 101 times at the time of sleeping with his hands on his chest his heart will be filled with knowledge and power.

51. AL-SHAHEED: If any person's wife or children are unrespectable then he should keep his hand on their forehead and read this name 21 times they will become respectable.

52. AL-HAQ: If a person writes this name on a square piece of paper on its every side and then in the morning keeps that paper in his palm and raises his hands and prays to Allah ﷻ he will get back the missing thing or person without any loss or misshapen.

53. AL-WAQEEL: Any person who recites this name at time of any dangers through the sky and makes Allah ﷻ his lawyer he will be prevented from the dangers of sky.

54. AL-QAVI: Any person who is really miserable he only should recite this name and let his enemies go.

55. AL-MATEEN: The Firm one.

56. AL-WALEIH: If a person is not happy with the habits of his wife he whenever goes in front of her should start reciting this name and her wife will become a good responsible wife.

57. AL-HAMEED: Any person who recites this name everyday 93 times in alone then all his bad habits will be gone.

58. AL-MOHSEY: Any person who writes this name on 20 pieces of a roti and eats it every day all the nation will come to learn from him.

59. AL-MUBDEE: The Originator

60. AL-MUEED: After the entire people have gone to sleep one should recite this name 70 times in all the four corners of his house then if a person has been lost or gone from his house will return back.

61. AL-MUHEE: If any person is not healthy he should read this name as much as he can and he will become healthy.

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62. AL-MUMEET: Any person whose brain is not in his control should recite this name while going to sleep with his hands on his chest and go to sleep then his brain will be under his control.

63. AL-HAYE'O: Any person who recites this name 3000 thousand times he will never fall ill.

64. AL-QAYOOM: Any person who recites this name will get respect among others.

65. AL-WAJID: A person should recite this name while he is eating it will be good for him.

66. AL-MAJID: The Noble

67. AL-WAHID: Any person who has no children should write this name on a piece of paper and keep it with himself Allah ﷻ will give him good children.

68. AL-AHAD: Same as above.

69. AL-SAMAD: The Eternal

70. AL-QADIR: If any person is having problems in his work then he should recite this name 41 times then his problem will be solved.

71. AL-MUQTADIR: Any person who recites this name as much as he can after waking up in the morning or at least 20 times all his works will be done easily.

72. AL-MUQADIM: Any person who reads this name at the time of war his feet will never return and he will be prevented from his enemies.

73. AL-MOAKHIRO: The Delayer

74. AL-AWAL: Any person who is a traveler should read this name 1000 times so he will return home very soon without any loss.

75. AL-AKHIR: Any person who recites this name 1000 times then all the love for any other Allah ﷻ will be removed from his heart.

76. AL-ZAHIR: Any person who recites this name after the ishraq Salah Allah ﷻ will sight to his eyes.

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77. AL-BATIN: Any person who offers 2 Rakat prayers and then recites "HO WAL AWAL O AKHIR O ZAHIR O BATIN ALI KUL SHAYE QADEER" Allah ﷻ will fulfill all his Dua.

78. AL-WALI: The Governor

79. AL-MUTALI: Any person who recites this name as much as he can then all his problems will be gone.

80. AL-BER: Any person who has bad habits like smoking, gambling etc. should recite this name 7 times all his bad habits will be gone.

81. AL-TAWAAB: Any person who recites this name 320 times after the Salah of Chaasht then Allah ﷻ will listen to his tuba.

82. AL-MUNTAQIM: Any person who is right but does not have the courage to take his revenge the he should recite this name as much as he can and Allah ﷻ will take the revenge for him.

83. Al-AFO: Any person who recites this name as many times as he can Allah ﷻ will forgive him for his sins.

84. AL-RAUF: Any person who recites this name 10 times with Durood sharif 10 times will soon get rid of his anger.

85. MALIQUL-MULK: Any person who always recites this name he will never have to let down in front of others.

86. ZUL JALAL WALIKRAM: Any person who recites this name a lot will get lot of respect.

87. AL-MUQSITO: Any person who recites this name for a certain reason 700 times his wish will be fulfilled.

88. AL-JAME O: This name can be recited for true love.

89. AL-GHANI: Any person who recites this name 70 times Allah ﷻ will give him profit.

90. AL-MUGHNI: The Enriched

91. AL-MANEO: Any person who reads this name 100 times at the night of Friday he will be prevented from all the dangers.

92. AL-NAFI'O: Any person who reads this name before starting any work 41 times his work will be done according to his choice.

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93. AL-NOOR: Any person who after offering his prayer for Fajar recites Surah Noor and then recites this name 1001 times Allah ﷻ will fill his heart with Noor.

94. AL-HADI: The Guide

95. AL-BADEEY: Any person who recites this name after offering the prayer of Isha 1200 times for 11 days for any special reason his work will be done before the 11 days.

96. AL-BAQI: Any person who recites this name 1000 times at the night of Friday he will be prevented from all the dangers and miss happens.

97. AL-WARIS: Any person who recites this name 100 times at the time when the sun is rising he will have no sadness.

98. AL-RASHEED: Any person who recites this name everyday will get a good running business.

99. AL-SABOOR: Any person who is in any kind of problem should recite this name 1020 times and his problem will be solved.



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Verses of healing (آیات الشفاء) for Incurable diseases: -

Treatment plans during illness & Inshaallah all diseases will be curable.

Important verse of Quran regarding medical: -

1. ***Chapter No. 26 (Surah) Shu'araa verse no. 80: -***

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

And when I am ill, it is God (Allah ﷻ) who cures me.

2. ***Chapter No. 17 (Surah) Al-Israa verse no. 82): -***

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And We send down of the Quran that which is a healing and a mercy to those who believe…

3. ***Chapter No. 6 (Surah) Al-Anaam verse no. 17: -***

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

And if Allah ﷻ touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things"

Details given below are according to the Ulama & Islamic Scholars & not from Hadees.

Verses of Healing: Ayat Al-Shifa.

1. Read (*Ya Salaamu* 125,000 times) to cure incurable diseases like Cancer or any other sickness.
2. Reading *Chapter 36 Surah Yaseen* & blowing on water is said to cure 1000 sicknesses & drinking this water.
3. Reading *Chapter 1 Surah Faateha* for 41 times, for 40 days (between the 2 Sunnah & Farz of Fajr Salah, meaning one should offer 2 Sunnah of Fajr, then recite Surah Faateha 41 times & offer 2 Farz of Fajr Salah) it is necessary to omit the breath pause in 1st 2 lines by joining the meem to *Al-Alhamdulillah* meaning one recite like this; when you read *Bismillah ir-Rahman ir-Rahim* at the point of rahim

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join with to Al-Alhamdulillahi rabbil in one breath, so you recite: *Bismillah ir-Rahman ir-Rahimil–hamdulillahi rabbil*... till the end. This can should be recited 41 times & then blown into water to read each of the days add to same bottle of water.

This is called Shifa (Healing) water or Barkat (blessing) water, when one or many people read *Chapter 36 Surah Yaseen* over water.

For incurable diseases or any disorder recite: -

1. *Recite Dua mentioned in lesson no. 5 & 6 in part-1.*
2. *Recite Quranic verses mentioned in lesson no. 8 in part-1.*

Rules to be followed after recitation: -

1. *Recite above both many times a day little loudly in front of the patient so that your voice should be audible to the patient.*
2. *Blow little air with mild saliva showered & spread on the patient and in water also.*
3. *Make the patient to drink this water again & again & flow this water on the body or affected part of the patient's body.*
4. *Also you can keep your right palm on the affected part of the patient & recite.*
5. *First recite 11 time any Durood (Shareef) then the above verses & dua from above mentioned lessons & finally again recite Durood (Shareef) 11 times & blow on water & should be drink regularly.*
6. *One can write the verse on a leave of (Sidr) Jujube, banana or any other medicinal leave with saffron or any eatable thing like oil, honey, etc. & wash the leave in Zamzam water or rain water & make the patient to drink this water.*
7. *Also one can write some of the verse on a fruit which the patient is allowed to eat & make the patient to eat it.*
8. *One can write Names of Allah ﷻ on eatables and make the patient to eat.*
9. *One can write the below given Aayat-e-Shifa also.*
10. *One can pour Wazoo water or Zamzam water on the patient.*
11. *The patient can himself recite & if he/she is unable to recite than the attendant can recite for him/her.*
12. *Once you blow on your palm (air & little saliva) you should first spread the palm on the affected part of the body followed by whole body.*

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13. *One can blow on olive, black caraway (Kalonji) oil or any other oil and massage the body with it & may use it putting in nose and prepare food from it.*
14. *You can write Allah ﷻ's Names or above verses by the advice of an Aaleem on a chapatti/bread with honey & eat. (means which verse & which name of Allah ﷻ can be written take advice of an Aaleem)*

Aayat-e-Shifa:

[Cures from the Quran a pocket Book by Muhammad Elahi page no. 123]

1. ***Chapter No. 9 (Surah) Tawbah verse no. 14: -***

وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ﴿١٤﴾

and heal the breasts of a believing people

2. ***Chapter No. 10 (Surah) Yunus verse no. 57: -***

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿٥٧﴾

mankind! There has come to you a good advice from your Lord (i.e. the Quran, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

3. ***Chapter No. 18 (Surah) Kahf verse no. 59: -***

وَتِلْكَ الْقُرٰٓى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿٥٩﴾

And these towns (population, 'Ad, Thamud, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.

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4. Chapter No. 17 (Surah) Bani Israel verse no. 82: -

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿٨٢﴾

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

5. Chapter No. 26 (Surah) Shua'raa verse no. 80: -

وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ﴿٨٠﴾

And when I am ill, it is He who cures me

6. Chapter No. 41 (Surah) Fussilat (Ha-Mim) verse. 44; -

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٤٤﴾

And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.

Recite the above verses twice a day morning & evening with Durood Shareef 3 times before & after.

(Cures from the Quran a pocket Book by Muhammad Elahi page. 123)

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Maintenance of health by following Prophet ﷺ 's Sunnah section			
Sl.	**Lesson**	**Subjects**	**Page**
1	13	Eating Habits & teachings of Nabi ﷺ	154
2	14	Prohibited Eatables & Drinks	174
3	15	Proper Eating Habits in Ramzaan	181
4	16	Sunnah of Tasbeh (Zikr)	192
5	17	Hijamah (Wet Cupping)	207
6	18	Sleeping Habits of Nabi ﷺ	230
7	19	Dreams	239






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Lesson no. 13 Eating habits & teachings of Prophet ﷺ: -


SUNNAHS OF EATING
WASH HANDS BEFORE EATING
بِسْمِ اللهِ وَبَرَكَةِ اللهِ
RECITE THE DUA BEFORE EATING
TO NOT EAT VERY HOT FOOD
EAT WITH THE RIGHT HAND
LICK FINGERS AFTER EATING
CLEAN THE PLATE
DUA AFTER MEALS
الْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Nabi ﷺ's teachings about Eating / Drinking: -

Wash hands before & after the meals or do wazoo: -

1. Salmaan Faarsi ﷺ says that "I have read in-the Tauraah, that performing wazoo (washing the hands) after eating increases blessings. I mentioned this to Nabi ﷺ & He ﷺ said: "Wazoo before and after eating (washing the hands and mouth) increases blessings."

[Shamaa'il Muhammadiyah: 187; Book. 27; English Book. 26; Hadees. 178]

Wazoo before & after the breakfast to bring Barkat in the house: -

2. Kasir Bin Sulaim narrated that he heard Anas Bin Malik ﷺ say that Nabi ﷺ said, 'Whoever would like Allah ﷻ to increase the goodness of his house, should perform ablution (wash hands) when his breakfast is brought to him and when it is taken away."

[Ibn Ma-jah: 3384; Book. 29; English vol. 4; Book. 29, Hadees. 3260]

Eating after toilets or first pass out the natural urges: -

3. Narrated by Jabir Ibn Abdullah ﷺ that Nabi ﷺ came out from the valley of a mountain where he had eased himself. There were some dried dates on a shield before us. We called him and He ﷺ ate with us. He ﷺ did not touch water.

[Abu Dawud: 3762; Book. 28; English Book. 27; Hadees. 3753]

If you forget to recite Bismillah at the start of meal: -

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4. Narrated by Umayyah Ibn Makhshi that Umayyah ﷺ was sitting and a man was eating. He did not mention Allah ﷻ's name until there remained the last morsel. When he raised it to his mouth, he said:

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

In the name of Allah ﷻ at the beginning and at the end of it) Nabi ﷺ smiled and said: The devil kept eating along with him, but when he mentioned Allah ﷻ's name, he vomited what was in his belly).

[Abu Dawud: 3768; Book. 28; English Book. 27; Hadees. 3759]

The scientist Masaru Emoto & his team of Japan found out that, the Muslims recites *BISMILLAH* before eating/drinking. He says that after saying *BISMILLAH* on regular water, there are some strange changes happened in the quality of regular water. That make it best water.

About Dastarkhwaan (a thin sheet of leather) to be spread: -

5. Narrated by Anas Bin Malik ﷺ that Nabi ﷺ never took his meals on a dining table, nor in small plates and He ﷺ never ate thin well baked bread. (The sub-narrator asked Qatadah, "Over what did they use to take their meals?" Qatadah said, "On leather dining sheets (Dastarkhwaan)."*[Bukhari: 5415; Book. 70; English vol. 7; Book. 65; Hadees. 326]*

6. Narrated by Abu Umamah ﷺ that whenever the dining sheet (dastarkhwaan) of Nabi ﷺ was taken away (*i.e.* whenever He ﷺ finished His meal), He ﷺ used to say:

الْحَمْدُ للهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ، وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ، رَبَّنَا

Praise be to Allah ﷻ abundantly and sincerely, of such a nature as is productive of blessing, is not insufficient, Abandoned, or ignored, O our lord."

[Bukhari: 5458; Book. 70; English vol. 7; Book. 65; Hadees. 368]

7. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ forbade standing up before the food had been cleared away.

[Ibn Ma-jah: 3419; Book. 29; English vol. 4; Book. 29, Hadees. 3294]

(Means first pick all the remaining eatables & pick the Dastarkhwaan (mat) & than get up).

8. Narrated by Ibn Umar رضی اللہ عنہما that Nabi ﷺ said: "When a meal is served, a man should not stand up until it is removed and he should

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not take his hand away, even if he is full, until the people have finished. And let him continue eating, for the man, may make his companion shy, causing him to withhold his hand and perhaps he may need more food".

[Ibn Ma-jah: 3420; Book. 29; English vol. 4; Book. 29, Hadees. 3295]

About eating from right hand only & initiating work with right hand: -

9. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes and combing his hair. (Al-Ash'ath says Nabi ﷺ used to do so in all his affairs).

[Bukhari: 5380; Book. 70; English vol. 7; Book. 65; Hadees. 292]

(Please read science & Hadees column given further).

Avoid eating with left hand & eat with right hand: -

10. Jabir Bin Abdullah رضی اللہ عنہ reported that Nabi ﷺ said: "Do not eat with your left hand for the Satan eats with his left hand.

[Muslim 2019; Book. 36; English Book. 23; Hadees. 5007]

11. Ibn Umar رضی اللہ عنہما reported that Nabi ﷺ said, when any one of you intends to eat (meal), he should eat with his right hand and when he (intends) to drink he should drink with his right hand for the Satan eats with his left hand and drinks with his left hand.

[Muslim 2020 A; Book. 36; English Book. 23; Hadees. 5008]

Eat with right hand 3 fingers & licking the fingers: -

12. Kaa'b Bin Malik رضی اللہ عنہ said that Nabi ﷺ used to eat with three fingers and not wipe before licking it (the fingers).

[Abu Dawud: 3848 Book. 28; English Book. 27; Hadees. 3839]

About eating for own side: -

13. Narrated by Umar Bin Abi Salma رضی اللہ عنہ I was a boy under the care of Nabi ﷺ and my hand used to go around the dish while I was eating. Nabi ﷺ said to me, 'O boy! Mention the Name of Allah ﷻ and eat with your right hand and eat of the dish what is in front of you." Since then I have applied those instructions when eating.

[Bukhari: 5376; Book. 70; English vol. 7; Book. 65; Hadees. 288]

Avoid eating from the middle of the plate or else: -

14. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ said: "Indeed the blessing descends at the middle of the food, (plate) so eat from our front and do not (eat) from its middle".

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[Tirmizi: 1805; Book. 25; English vol. 3; Book. 23, Hadees. 1805]

When some food drops from hand: -

15. Jabir ﷺ reported that Nabi ﷺ said, When any one of you drops a mouthful (food particles) he should pick it up and remove any of the filth on it and then eat it and should not leave it for the Satan and should not wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies. *[Muslim 2033 B; Book. 36; English Book. 23; Hadees. 5044]*
16. Jabir ﷺ reported I heard Nabi ﷺ saying, shaitaan is present with any one of you in everything he does; he is present even when he eats food; so if any one of you drops a mouthful he should remove away anything filthy on it and eat it and not leave for the devil; and when he finishes (food) he should lick his fingers, for he does not know in what portion of his food the blessing lies.

[Muslim 2033 D; Book. 36; English Book. 23; Hadees. 5046]

Avoid eating full stomach: -

17. Malik Bin Dinar relates that Nabi ﷺ never ever filled his stomach with bread, nor with meat except in the situation of dafaf. Malik Bin Dinar asked a Bedouin man: What is dafaf? He responded: That he would eat with the people.

[Shamaa'il Muhammadiyah: 72; Book. 9; English Book. 9; Hadees. 68]

18. Hazrat A'isha رضی اللہ عنہا says that Nabi ﷺ & His family never ate full stomach (barley bread) for two consecutive days.

[Shamaa'il Muhammadiyah: 143; Book. 25; English Book. 24; Hadees. 135]

19. Miqdam Bin Madikarib ﷺ says that Nabi ﷺ said: "Human fills no worse vessel than his stomach; few mouthful morsels are enough to keep the spine straight, if you want to fill it then fill 1/3 with food, 1/3 with water & keep 1/3 for air".

[Ibn Ma-jah: 3474; Book. 29; English vol. 4; Book. 29, Hadees. 3349]

About Burping: -

20. Narrated by Ibn Umar رضی اللہ عنہما that "A man burped in the presence of Nabi ﷺ & He ﷺ said control your Burps & do not eat full stomach because these people will be most hunger on the judgment day.

[Ibn Ma-jah: 3475; Book. 29; English vol. 4; Book. 29, Hadees. 3350]

About cleaning the plates & bowls, by licking them with finger: -

21. Narrated by Umm Asim that Nubaishah ﷺ, the freed slave of Nabi ﷺ entered upon us when we were eating from a bowl. He said that

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Nabi ﷺ said: "Whoever eats from a bowl and cleans it, the bowl will pray for forgiveness for him."

[Ibn Ma-jah: 3396; Book. 29; English vol. 4; Book. 29, Hadees. 3271]

The plate should be licked with finger.

About licking the fingers after meal: -

22. Ibn Kaa'b Bin Malik ﷺ reported on the authority of his father that he saw Nabi ﷺ licking his three fingers (after having finished the food). *[Muslim 2032 A; Book. 36; English Book. 23; Hadees. 5039]*

23. Anas Bin Malik ﷺ says that when Nabi ﷺ ate food, He ﷺ licked his three fingers. And He ﷺ said: If the morsel of one of you falls down, one should wipe away anything injurious on it and eat it and not leave it for the devil. And ordered us to clean the dish, for one of you does not leave it for the devil. And also ordered us to clean the dish, for one of you does not know in what part of his food the blessing lays. *[Abu Dawud: 3845; Book. 28; English Book. 27; Hadees. 3836]*

24. Ibn Abbas رضى الله عنهما reported that Nabi ﷺ said: When one of you eats; he must not wipe his hand with a handkerchief till he licks it or gives it to someone to lick.

[Abu Dawud: 3847; Book. 28; English Book. 27; Hadees. 3838]

25. Hazrat Kaa'b Bin Malik ﷺ says that Nabi ﷺ licked His fingers thrice (after eating) & Hazrat Anas ﷺ says that Nabi ﷺ licked His three fingers after meal.

[Shamaa'il Muhammadiyah; 137, 138; Book. 24; English Book. 23; Hadees. 130 & 131]

Dua to be recited before & after meals also praise Allah ﷻ: -

26. Narrated by Abu Saeed Al-Khudri ﷺ says that Nabi ﷺ use to finish his food, He ﷺ said (use to recite):

الْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

Praise is to Allah ﷻ Who has given us food and drink and made us Muslims.

[Abu Dawud: 3850; Book. 28; English Book. 27; Hadees. 3841]

27. Narrated by Anas Bin Malik ﷺ that Nabi ﷺ said: "Indeed Allah ﷻ is pleased with the slave who, upon eating his food or drinking his drink, he praises Him (Allah ﷻ) for it".

[Tirmizi: 1816; Book. 25, Hadees. 30; English vol. 3; Book. 23, Hadees. 1816]

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28. Narrated from Sahl Bin Mu'adh Bin Anas Al-Juhani ﷺ from his father, that Nabi ﷺ said whoever eats food & recites the following his previous sins will be forgiven:

الْحَمْدُ لِلّٰهِ الَّذِىْ أَطْعَمَنِى هَذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّى وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Praise is to Allah ﷻ Who has fed me this and provided it for me without any strength or power on my part.

[Ibn Ma-jah: 3410; Book. 29; English vol. 4; Book. 29, Hadees. 3285]

29. Narrated from Ibn Abbas رضى الله عنهما that Nabi ﷺ said, "Whoever is given food by Allah ﷻ, let him say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَارْزُقْنَا خَيْرًا مِّنْهُ

O Allah ﷻ, bless it for us and provide us with something better than it).

And whoever is given milk to drink let him say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

O Allah ﷻ, bless it for us and give us more of it) for I do not know of any food or drink that suffices, apart from milk."

[Ibn Ma-jah: 3447; Book. 29; English vol. 4; Book. 29, Hadees. 3322]

Gargle after meals & after drinking milk: -

30. Nabi ﷺ use to gargle after drinking milk & meals.

[Bukhari: 5454, 5609; Book. 70, 74; English vol. 1, 7; Book. 65, 69; Hadees. 365, 514]

Eating together & avoid eating separately: -

31. Narrated by Wahshi Ibn Harb ﷺ that once Sahabah asked to Nabi ﷺ, we eat but we are not satisfied. He ﷺ replied that, Perhaps you eat separately. They replied: Yes. He ﷺ said: If you gather together at your food and mention Allah ﷻ's name, you will be blessed in it.

Abu Dawud said: If you are invited to a marriage feast, do not take (eat) it until the owner of the house (i.e. the host) allows you (to eat).

[Abu Dawud: 3764; Book. 28; English Book. 27; Hadees. 3755]

32. Wahshi Bin Harb Bin Wahshi Bin Harb narrated from his father, from his grandfather ﷺ, that they said: "O Nabi ﷺ we eat and do not feel full." He ﷺ said, "Perhaps you eat separately?" They said: "Yes."

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He said: "Gather to eat together and mention the Name of Allah ﷻ over it, then it will be blessed for you."

[Ibn Ma-jah: 3411; Book. 29; English vol. 4; Book. 29, Hadees. 3286]

Special Notes

Nabi ﷺ liked dish: -

33. Narrated by Abdullah Ibn Abbas رضی الله عنهما that the food Nabi ﷺ liked, the best was sareed made from bread and sareed made from Hays. *[Abu Dawud: 3783; Book. 28; English Book. 27; Hadees. 3774]*

Two types of dishes not eaten by Nabi ﷺ: -

34. Narrated by Abdullah Ibn Umar رضی الله عنهما that Nabi ﷺ forbade two kinds of food; 1) to sit at cloth on which wine is drunk; and 2) to eat by a man while lying on his stomach.

[Abu Dawud: 3774; Book. 28; English Book. 27; Hadees. 3765]

Nabi ﷺ never criticized any food item: -

35. Narrated by Abu Hurairah ؓ that Nabi ﷺ never criticized any food (he was invited to) but He ﷺ used to eat if He liked the food and leave it if He disliked it."

[Bukhari: 5409; Book. 70; English vol. 7; Book. 65; Hadees. 320]

Never eat on table & etc.: -

36. Narrated by Anas Bin Malik ؓ that Nabi ﷺ never took His meals at a dining table, nor in small plates and He ﷺ never ate thin well baked bread. *(The sub-narrator asked Qatadah, "Over what did they use to take their meals?" Qatadah said: "On leather dining sheets (Dastarkhwaan)*."*[Bukhari: 5415; Book. 70; English vol. 7; Book. 65; Hadees. 326]*

The food of Nabi ﷺ & His family: -

37. Narrated by Abu Hurairah ؓ that the family of Nabi ﷺ did not ate their full (stomach) for three successive days till His last time)

[Bukhari: 5374; Book. 70; English vol. 7; Book. 65; Hadees. 287]

38. Narrated by Abu Hazim that he asked Sahl ؓ, "Did you use white flour during the lifetime of Nabi ﷺ?" Sahl replied, "No, than Hazim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley).

[Bukhari: 5410; Book. 70; English vol. 7; Book. 65; Hadees. 321]

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39. Hazrat Ibn Abbas رضی الله عنهما says that Rasoolullah ﷺ & His family spent many consecutive nights without food, & the bread (Khabuz) they ate was mostly of barely.

[Shamaa'il Muhammadiyah: 145; Book. 25; English Book. 24; Hadees. 137]

Eat with fingers & not with knife etc.: -

40. Narrated by A'isha رضی الله عنها that Nabi ﷺ said do not eat meat with a knife, for it is a foreign practice, but bite it, for it is more beneficial and wholesome. *[Abu Dawud: 3778; Book. 28; English Book. 27; Hadees. 3769]*

Increase the quantity of gravy for neighbors: -

41. Narrated by Abu Zar رضی الله عنه that Nabi ﷺ said: "When you make broth, add more water and give some to your neighbour."

[Ibn Ma-jah: 3487; Book. 29; English vol. 4; Book. 29, Hadees. 3362]

Never Exhale (blow) on food or on drinks: -

42. Narrated by Ibn Abbas رضی الله عنهما that Nabi ﷺ never blew onto His food or drink and He ﷺ did not breathe into the vessel."

[Ibn Ma-jah: 3413; Book. 29; English vol. 4; Book. 29, Hadees. 3288]

Avoid eating in lying position & with back support: -

43. Narrated from Saalem that his father رضی الله عنه said that Nabi ﷺ forbade a man from eating while lying down on his face"

[Ibn Ma-jah: 3495; Book. 29; English vol. 4; Book. 29, Hadees. 3370]

44. Narrated by Abu Juhaifah رضی الله عنه that Nabi ﷺ said: "As for me, I do not eat while reclining (not in lying position or with back support nor bending backwards).

[Tirmizi: 1830; Book. 25, Hadees. 46; English vol. 3; Book. 23, Hadees. 1830]

Avoid throwing of food: -

45. Narrated by A'isha رضی الله عنها that Nabi ﷺ entered the house and saw a piece of bread that had been thrown (on the floor). He ﷺ picked it up, wiped it and ate it and said: 'O A'isha! Show honor to the precious *(i.e. food)*, for is, the blessing of food departs from people, it never comes back.

[Ibn Ma-jah: 3478; Book. 29; English vol. 4; Book. 29, Hadees. 3353]

Food as Charity: -

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46. Narrated by Abu Musa Al-Ashari ﷺ that Nabi ﷺ said "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom).

[Bukhari: 5373; Book. 70; English vol. 7; Book. 65; Hadees. 286]

Eating with servants: -

47. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered heat (while cooking it) and has taken pains to cook it nicely."

[Bukhari: 5460; Book. 70; English vol. 7; Book. 65; Hadees. 370]

48. Abu Hurairah ﷺ reported that Nabi ﷺ said if the servant of any of you prepares food for you and he brings it to you, while he had suffered its heat and smoke. You should make him sit with you to eat. If the food is scanty, you should put one or two morsels in his hand. *[Abu Dawud: 3846; Book. 28; English Book. 27; Hadees. 3837]*

49. Ismail Bin Abu Khalid narrated from his father ﷺ: "I heard Abu Hurairah ﷺ say that Nabi ﷺ said: "When the servant of anyone of you brings your food, let make him sit by your side and eat with him and if he refuses then let give him some."

[Ibn Ma-jah: 3414; Book. 29; English vol. 4; Book. 29, Hadees. 3289]

Difference in eating of a Muslim & Non-Muslim: -

Meals of 1 person are enough for 2 & so on: -

50. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said, "The food for two persons is sufficient for three and the food of three persons is sufficient for four persons."

[Bukhari: 5392; Book. 70; English vol. 7; Book. 65; Hadees. 304]

51. Jabir ﷺ reported that Nabi ﷺ as saying, Food for one (person) suffices two and food for two (persons) suffices four persons and food for four persons suffices eight persons.

[Muslim: 2059 D; Book. 36; English Book. 23; Hadees. 5112]

Eating of a Muslim & Non-Muslim: -

52. Narrated by Ibn Umar رضی اللہ عنہما that Nabi ﷺ said, A believer eats in one intestine (is satisfied with a little food) and a kafir (unbeliever) or a hypocrite eats in seven intestines (eats too much).

[Bukhari: 5394; Book. 70; English vol. 7; Book. 65; Hadees. 306]

53. Narrated by Abu Hurairah ﷺ that a man used to eat much, but when he embraced Islam, he started eating less. That was

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mentioned to Nabi ﷺ who then said, "A believer eats in one intestine (is satisfied with a little food) and a Kafir eats in seven intestines (eats much)."

[Bukhari: 5397; Book. 70; English vol. 7; Book. 65; Hadees. 309]

54. Narrated by Abu Hurairah ﷺ that Nabi ﷺ had a disbeliever as a guest & Nabi ﷺ ordered sheep milk for him, he drank it & wanted more & (more) milk was drawn from other sheep & given to him & he wanted more & like this 7 sheep milk was drawn & drank by the guest. Then he woke the next morning & accepted Islam, & again sheep milk was given to him & again milk was given but this time he could not drink the milk for the second time & Nabi ﷺ said, The believer drinks (or eats) with 1 intestine & the disbeliever with 7 intestines". *[Tirmizi: 1819; Book. 25; English vol. 3; Book. 23, Hadees. 1819]*

Rules & regulations: -

If rat or fly fell in the food substances: -

55. Hazrat Maimunah رضی الله عنها said, a mouse fell into clarified butter, Nabi ﷺ was informed about it, He ﷺ said, Throw what is around it (& the mouse) and eat (the butter) .

[Abu Dawud: 3841; Book. 28; English Book. 27; Hadees. 3832]

(Means we should throw the mouse & the surrounding it & use the butter).

56. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said, When a mouse falls into clarified butter, if it is solid, throw the mouse and what is around it (throw) away, but if it is in a liquid state, do not go near it.

[Abu Dawud: 3842; Book. 28; English Book. 27; Hadees. 3833]

57. Abu Hurairah ﷺ reported that Nabi ﷺ said when a fly falls in anyone's vessel (food or drink) he should plunge the fly fully in the food or drink, for in one of its wings there is a disease and in the other is a cure. It prevents the wing of it in which there is cure, so plunge it all in (the vessel).

[Abu Dawud: 3844; Book. 28; English Book. 27; Hadees. 3835.

(means the fly when falls in the food it puts its wing which has disease & keeps the wing which has cure upside, so we should dip it full in the food or liquid & throw it & we can use the food substance).

About eating & Isha Salah: -

58. Narrated by Anas Bin Malik ﷺ that Nabi ﷺ said: If supper is served and the Iqama for (Isha) prayer is proclaimed, start with you supper first." *[Bukhari: 5463; Book. 70; English vol. 7; Book. 65; Hadees. 373]*

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Do not eat in gold & silver plates: -

59. Narrated by Abdul Rehman Bin Abi Laila ﷺ that Nabi ﷺ said: "Do not wear silk or Dibaja and do not drink in silver or golden vessels and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter."

[Bukhari: 5426; Book. 70; English vol. 7; Book. 65; Hadees. 337]

About invitation & feast: -

60. Abu Hurairah ﷺ said: The worst kind of food is that at a marriage feast, rich are invited and poor are left out. If anyone does not attend the feast to which he was invited, he has disobeyed Allah ﷻ and His Nabi ﷺ. *[Abu Dawud: 3742; Book. 28; English Book. 27; Hadees. 3733]*

Food to be avoided: -

61. Narrated by Qabisah Ibn Halb ﷺ that a man asked Nabi ﷺ is there any food from which I should keep myself away? I heard Nabi ﷺ replying, anything which creates doubt should not occur in your mind by which you resemble Christianity.

[Abu Dawud: 3784; Book. 28; English Book. 27; Hadees. 3775]

First Fruit of the season: -

62. Narrated by Abu Hurairah ﷺ that when first fruit (of season) were brought to Nabi ﷺ, & Nabi ﷺ would say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَفِيْ ثِمَارِنَا وَفِيْ مُدِّنَا وَفِيْ صَاعِنَا بَرَكَةً مَعَ بَرَكَةٍ

Oh! Allah ﷻ bless us, our city Madinah & our fruits, our Mud & our Sa blessing upon blessing) then Nabi ﷺ would give the fruit to the smallest of the child present. *[Ibn Ma-jah: 3454; Book. 29; English vol. 4; Book. 29; Hadees no. 3329]*

Neutralizing Hot Potency with cold potency: -

Watermelon & dates: -

63. Hazrat A'isha رضی اللہ عنہا narrates that Nabi ﷺ used to eat watermelon (البطیخ) with fresh ripen dates (الرطب).

[Tirmizi: 1843: Book. 25; English vol. 3; Book. 23; Hadees. 1843]

64. Hazrat Anas ﷺ narrated that Nabi ﷺ ate Musk-melon (الْخِرْبِز) & fresh ripen dates (الرُّطَب) together.

[Shama'il Muhammadiyah: 199; Book. 30; English Book: 29; Hadees. 190]

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65. Hazrat A'isha رضی اللہ عنہا narrated that Nabi ﷺ use to eat watermelon (البطیخ) with fresh ripen dates (الرُّطَب) & use to say, heat of the one is broken by the coolness of the other and the coolness of the one by the heat of the other. *[Abu Dawud: 3836; Book. 28; English Book. 27; Hadees. 3827]*

Tamar & Zubd (dried ripen dates & Butter): -

66. Narrated by 2 sons of Busar that Nabi ﷺ visited Hazrat Busar's home, they presented dried ripen dates (تمر) & butter (زبد) in honor of Nabi ﷺ because both were liked (together) by Nabi ﷺ.

[Ibn Ma-jah: 3459; Book. 29; English vol. 4; Book. 29, Hadees. 3334]

Qissa'a & Rutab (cucumber & Fresh ripen dates): -

67. Hazrat Abdullah Bin Jafar ؓ says that Rasoolullah ﷺ use to eat cucumber (القثاء) with fresh ripen dates (الرطب).

[Tirmizi: 1844; Book. 25; English vol. 3; Book. 23, Hadees. 1844]

68. Hazrat A'isha رضی اللہ عنہا ate cucumber (القثاء) & fresh ripen dates (الرطب) together to gain weight & she successfully gained weight.

[Ibn Ma-jah: 3449; Book. 29; English vol. 4; Book. 29, Hadees. 3324]

On Empty stomach & early morning: -

About Dates: -

69. Hazrat Aamir Bin Saad Abu Waqqas ؓ heard from his father that Nabi ﷺ said that anyone who eats 7 dates (تمر) daily, which grow between these two lava plains (two Madinah (المدینہ) mountains) empty stomach, early morning, than till evening, will not be affected with poisoning (سبم) & black magic (سحر) (witch craft) & if eats at evening, will safe from poison (سُمٌّ) & black magic (سحر) (witch craft) till morning. *[Muslim: 2047 A; Book no. 36; English Book. 23; Hadees no. 5080]*

70. Hazrat Abdullah Ibn Abbas رضی اللہ عنہما says that Rasoolullah ﷺ guided that eat dates (تمر) on empty stomach early morning, by this worm of stomach get killed. *[Musnad Firdous: 4813]*

71. Hazrat A'isha رضی اللہ عنہا says that Rasoolullah ﷺ guided that The Ajwah dates of 'Aliya' contain healing effects and these are antidote (for poisoning) if eaten early morning.

[Muslim: 2048; Book. 36; English Book. 23; Hadees. 5083]

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72. Hazrat Saad ﷺ says that Rasoolullah ﷺ guided that eat 7 Ajwah (عجوة) (dates) early morning empty stomach, that day, the person will be saved from poisoning (سم) & black Magic (سحر) (witch craft).

[Bukhari: 5769; Book no. 76; English vol. 7; Book. 71; Hadees. 664]

Eating Bathikh (watermelon) on empty stomach: -

73. Nabi ﷺ guided that eating watermelon (البطيخ) before meal (empty stomach) cleans the stomach & removes diseases.*[Faizul Qadeer: 10014]*

Best Time to eat Safarjal (Quince): -

74. Hazrat Anas Bin Malik ﷺ says that Nabi ﷺ said to eat Quince (السفرجل) early morning on empty stomach. *[Kanz al-Ummal: 28259]*

75. Hazrat Ibn Umar رضی اللہ عنہما says that wet cupping (الحجامة) (hijamah) on empty stomach is best for cure, (& has) blessing & improves memory & intellect. *[Ibn Ma-jah 3616; Book. 31; English vol. 4; Book. 31, Hadees. 3487]*

Guggul on empty stomach: -

76. Hazrat Anas Bin Malik ﷺ says that they were in Nabi ﷺ's company, one person came & complaint about his weak memory (النسيان) to Nabi ﷺ & He ﷺ replied "Take Kandar (الكندر) (Guggul), soak it in water, overnight & drink this water at morning empty stomach because it is best for Nisyaan (النسيان) (lack of memory).

[At-Tibb Al-Nabawi (Al-Jawzi) vol. 1; page no. 294]

Scientific benefits of taking medicine on empty stomach early morning:

Some medicines need to be taken before food or on an empty stomach. This is because food can affect the way these medicines work.

For example, taking some medicines after meals may prevent your stomach and intestines absorbing the medicine, making it less effective. Alternatively, some foods can interact with your medicine, either by increasing or decreasing the amount of medicine in your blood to potentially dangerous levels or levels that are too low to be effective. Some foods can neutralize the effect of certain medicines. Some examples of foods or drinks which can interact with medicines include: grapefruit juice, cranberry juice, foods high in vitamin K such as leafy green vegetables, salt substitutes or food supplements high in potassium such as bananas.

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As a general rule, medicines that are supposed to be taken on an empty stomach should be taken about an hour before a meal, or two hours after a meal. Forgetting these instructions on rare occasions is unlikely to do any harm, but taking these medicines with food regularly may mean they don't work.

Conclusions of Hadees from Shamail-e-Kubra: -

1. It is Sunnah to wash both hands *before (poverty will not occur)* & after eating. *[Shamail-e- Kubra; vol. 1; page. 63, 64]*
2. It is Sunnah & taught by Nabi ﷺ to fill the 1/3 stomach by eating, 1/3 by water & keep 1/3 for air *(means empty)* & Nabi ﷺ ate only when felt hungry & never ate full stomach. Nabi ﷺ ate simple & inexpensive food. *[Shamail-e-Kubra; vol. 1; page. 190, 200]*
3. When eating together the food should be served first to the most pious person. *[Shamail-e-Kubra; vol. 1; page. 98-99]*
4. One should remove shoes before eating.*[Shamail-e-Kubra; vol. 1; page. 85]*
5. It is makrooh (disliked) to eat bareheaded.
   [Shamail-e-Kubra; vol. no. 1; page no. 225]
6. Once the bread (or etc.) is placed on the dastarkhwaan (mat) one should begin eating & should not wait for curry etc.
   [Shamail-e-Kubra; vol. 1; page. 95]
7. It is Sunnah to recite the following Dua before meal:
   بِسْمِ اللهِ وَعَلَى بَرَكَةِ اللهِ *[Shamail-e-Kubra; vol. no. 1; page no. 225]*
8. It is reported that Nabi ﷺ used to recite: يَا وَاسِعَ الْمَغْفِرَةِ, after eating the first morsel. *[Shamail-e-Kubra; vol. 1; page. 227]*
9. It is Sunnah for husband & wife to share the plates & chew off meat from the same spot. *[Shamail-e-Kubra; vol. 1; page. 99]*
10. Nabi ﷺ said eating in market place is immodesty.
    [Shamail-e-Kubra; vol. 1; page no. 85]
11. Nabi ﷺ prohibited eating steaming hot food & said that there are no blessings in it & prohibited to blow on food.
    [Shamail-e-Kubra; vol. 1; page. 86 & 87]
12. Sometimes Nabi ﷺ could eat dates while walking.
    [Shamail-e-Kubra; vol. 1; page. 161]
13. Hazrat A'isha رضی اللہ عنہا says that the first Sunnah broken after Nabi ﷺ was eating full stomach. *[Shamail-e-Kubra; vol. 1; page. 191]*

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14. Nabi ﷺ disliked over eating very much that the servants who use to over eat would be discarded from the service.

[Shamail-e-Kubra; vol. 1; page. 193-194]

15. One should not wash hands after meals in the utensils in which the food was eaten. *[Shamail-e-Kubra; vol. 1; page. 65]*

16. After meals middle finger of right hand should be licked first followed by index than thumb, if other fingers are also used than lick ring & little finger, 3 times & also clean the plates, the plates etc. will seek forgiveness for you. *[Shamail-e-Kubra; vol. 1; page. 71, 72, 73]*

17. One should not sleep immediately after eating & do some zikr or offer Salah (is best) *[Shamail-e-Kubra; vol. 1; page. 94]*

18. One can pick the teeth with a tooth pick & those particle should not be eaten & gargle the mouth after eating*[Shamail-e-Kubra; vol. 1; page. 94]*

19. When dinning at someone's house recite the following Dua:

اللّٰهُمَّ اغْفِرْ لَهُمْ وَارْحَمْهُمْ وَبَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ

[Shamail-e-Koebra; vol. 1; page. 236]

O' Allah ﷻ! Bless them in what You have provided them with and forgive them and have mercy upon them.

20. Recite the following Dua while picking the Dastarkhwaan (mat):

الْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ، غَيْرَ مَكْفِيٍّ ، وَلَا مُوَدَّعٍ ، وَلَا مُسْتَغْنًى عَنْهُ ، رَبَّنَا عَزَّ وَجَلَّ

[Shamail-e-Kubra; vol. 1; page. 234]

Allah ﷻ be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One Who is needed, He is our Lord

Scientific benefits of Prophet ﷺ eating habits: -

1. The food becomes neutralized when acidic food substances are mix with alkali food substances. Acidic food substances mean hot potency food substances & alkali food substances are cold potency food substances (mostly). The food becomes neutralized means nor hot nor cold. These types of food do not disturb the acid base balance of the body. The food becomes light to digest, easily distributed in the body and reaches the cells of the body, easily metabolized in the body.

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2. The simplest food we eat, the more, we will be disease free (as per the Sunnah of Prophet ﷺ). Nowadays there are various diseases like diabetes, thyroidism, cancers, auto immune diseases, asthma, allergies, kidney failures, vitiligo & etc. are also caused by faulty habits of eating, means against the Sunnah of Prophet ﷺ.
3. We people eat fried, cooked, boiled, fermented (etc.) foods together; this causes free radicals in our body & leads to deadly diseases like cancers, diabetes & etc.
4. We Muslims break our fast (iftaar) with a mixture of food substance like fried, cooked, boiled etc. food substances, also mix a lot of varieties of fruits together, What will be the result we all know?
5. All teachings of Prophet ﷺ are beneficial for whole world and when will we realize? Why new diseases are coming in the world? Are they not due to our faulty eating habits?
6. Nabi ﷺ is Prophet of not only Muslims, but Prophet of everybody and we should respect him ﷺ and learn about His teachings and perform them. Are we not neglecting the eating habits of Prophet ﷺ? When we'll learn and teach to our children about eating habits of Prophet ﷺ. We and the world will became diseases free when we will start following the eating habits of Prophet ﷺ.

Science & Hadees regarding Eating Sunnah: -

Nabi ﷺ ate using His fingers and licks His Fingers after meals

Eating & doing things with right hand: -

Let's see if science helps us in finding any answer to Why Muslims are asked to use their right hand more than the other. What could be the wisdom behind this?

Please read below the facts about it: -

If we start any new work or use new thing with right hand or right leg our approach of brain towards this act is left side of the brain means we initially use the left side of the brain for that act let see the scientific fact of left side & right side of the brain. And judge yourself the miracle of this Sunnah.

Nabi ﷺ ate using His Right Hand Fingers and Licked it after meals: -

A new scientific research has proven that our hands (especially the right hand) have enzymes that are also present in our saliva. In simpler words, the digestive process actually begins with our fingers as they

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break down the food that we eat. A simple method to see the effects of our hands on digestive process are as follows: -

1. Take 2 bowls filled with plain water, now put right hand in one bowl & left hand in other for some time & see for any changes in the water, you will see some water changes in both the bowls but more in right hand bowl, these changes are due to digestive enzymes present on our fingers.
2. Now put some vegetables in both the bowls, & again dip the right & left hand in each bowl for some time & see the changes on the vegetables, you will see that the vegetables gets softer more in right hand bowl means that our right hand has more active enzyme than left, so it is Sunnah to eat with right hand.
3. These enzymes help the digestive process & if we eat with spoon etc. we lose the opportunity of the enzymes present on right fingers.
4. Also it is believed & proved that licking of right fingers after meals are good & beneficial for digestion & remember it is Sunnah. And it is a well-known proverb (saying) "finger licking is good"!

Nabi ﷺ taught us not to blow on our food: -

The carbon dioxide from our breath fuses with water vapour created by the hot meal. This creates carbon dioxide droplets that are heavy enough and will drop and enter into our food & the bacteria present in our mouth gets in our food when we blow in our food & get mixed with our food & gain entry in the stomach.

The scientist Masaru Emoto & his team of Japan found out that, the Muslims recites BISMILLAH before eating/drinking. He says that after saying *BISMILLAH* on regular water, there are some strange changes happened in the quality of regular water. That make it best water.

About Brain: -

As we know that science tells us that when we do exercise, it helps in keeping your body healthy. There are different types of exercises for every part of the body and if done over and over again, keeps that part more functional. Same goes with brain exercises, when you do them over and over again they help in developing connections in the brain. As there are two main lobes of the brain. Right and left.

According to a research, "*The concept of right brain and left brain, thinking developed*" that took place in the late 1960, by an American

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psycho biologist "Roger W Sperry". He discovered that the human brain has two very different ways of thinking (functioning).

Please remember that the left lobe of brain acts on the movement of right side of the body & right lobe of brain acts on the movement of left side of the body *(This is called as criss-cross system)*.

Right side brain: -

The right brain visualizes and processes information in an intuitive and simultaneous way, looking first at the whole picture & then the details. The right brain is referred to as the analog brain. It controls three-dimensional sense, creativity and artistic senses to allow us to function as humans.

Means the right side brain is more active in imaginations (means to form a picture in the mind) about things or information in intuitive way *(means instant understanding or inspirations without actual thinking)* both function takes place at the same time. The right hemisphere is mainly in charge of spatial abilities (means doing work in steps), face recognition and processing music. It performs some maths, but only rough estimations and comparisons. The right brain also helps us to comprehend visual imagery and make sense of what we see. It plays an important role in language, particularly in interpreting context and a person's tone.

Left side Brain: -

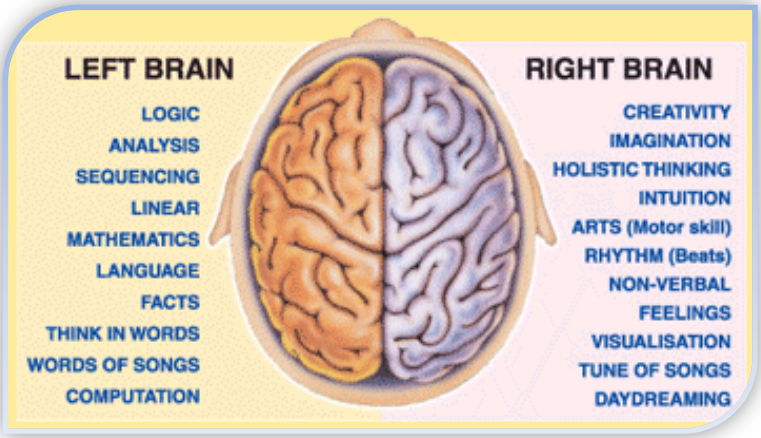
The left brain verbalizes and processes information in an analytical and sequential way, looking first at the pieces then putting them together to get the whole. Sperry was awarded a Nobel Prize in 1981, although subsequent researches had shown things aren't quite as polarized as once thought (nor as simple)."

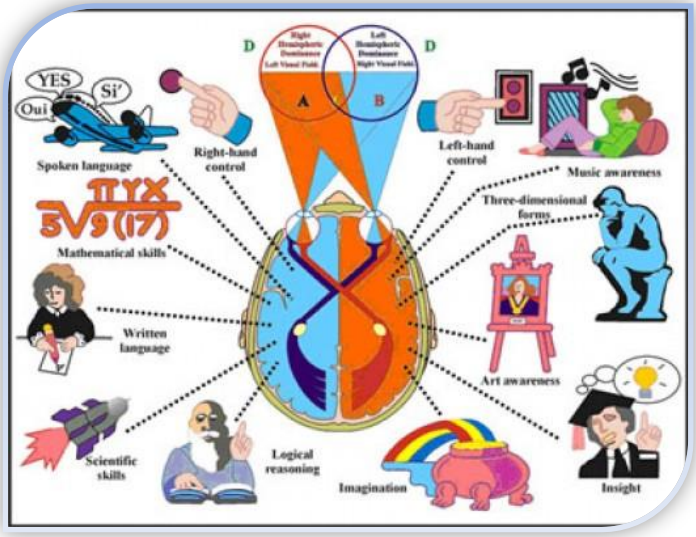
The left brain is also referred to as the digital brain. It controls reading and writing, calculation and logical thinking. Means the left brain is more active in expressing things in words & processes information by analyzing & examining the work or things in proper order & do the work in regular way.

In general, the left hemisphere is dominant in language: processing what you hear and handling most of the duties of speaking. It's also in charge of carrying out logic and exact mathematical computations. When you need to retrieve a fact, your left brain pulls it from your memory. The brain's right hemisphere controls the muscles of the left side of the body, while the left hemisphere controls the muscles on the

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right side of the human body. When we blink the right eye, we use the left side of the brain because of the criss-cross wiring & due to this criss-cross wiring damage to one side of the brain affects the opposite side of the body.



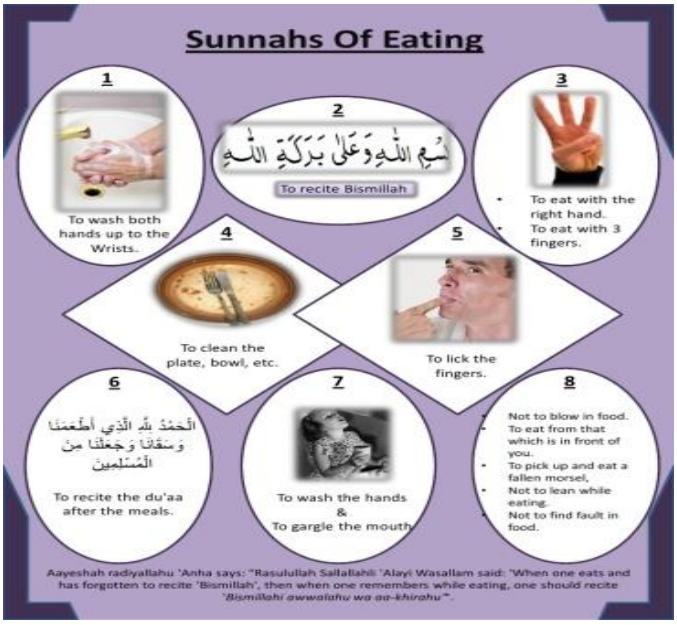


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Conclusion of Hadees: -

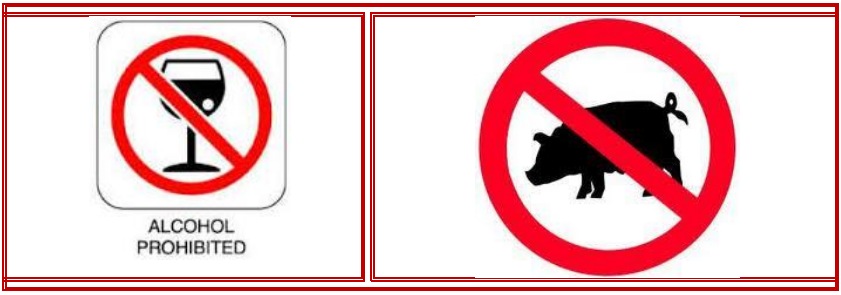
1. At least wash hands before & after meal or do wazoo, recite Bismillah before starting the meals, if Bismillah is forgotten than recite Bismillaah Awalo wa-aakhiro, eat from own side, eat with right hand three fingers, sit on the ground & eat, eat together, do not eat with a back support, nor in lying position, do not eat from the middle of the plate.
2. Ask your servant to eat with you, pass the natural need first than sit to eat, eat simple food, avoid eating full stomach, do not eat in gold, silver plates, spread a thin sheet of leather or cloth (dastarkhwaan), do not get up before your partners, first clear the remaining eatables followed by Dastarkhwaan than get up or leave the place, do not throw the food, praise Allah ﷻ before, during & after meals, recite the Dua of before, after meal, than recite the Dua of picking up the dinning sheet (Dastarkhwaan). Follow the rules f Sunnah properly.

…….This lesson 76 has Hadees & 20 conclusions of Hadees…….


Sunnahs Of Eating
1
To wash both hands up to the Wrists.
2
بِسْمِ اللّٰهِ وَعَلٰى بَرَكَةِ اللّٰهِ
To recite Bismillah
3
To eat with the right hand.
To eat with 3 fingers.
4
To clean the plate, bowl, etc.
5
To lick the fingers.
6
اَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ
To recite the du'aa after the meals.
7
To wash the hands & To gargle the mouth
8
Not to blow in food.
To eat from that which is in front of you.
To pick up and eat a fallen morsel.
Not to lean while eating.
Not to find fault in food.
Aayeshah radiyallahu 'Anha says: "Rasulullah Sallallahli 'Alayi Wasallam said: "When one eats and has forgotten to recite 'Bismillah', then when one remembers while eating, one should recite 'Bismillahi awwaluhu wa aa-khirahu"."

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Lesson no. 14 Prohibited eatables & drinks: -



In Quran Chapter No. 5 (Surah) Al-Ma'idah verse no. 3 it is mentioned: - (Refer the previous lesson)

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah ﷻ, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah ﷻ is Forgiving and Merciful.

According to Hadees: -

In Hadees, following meats are not allowed to be eaten: -

1. *Animals feeding dirty things, their meat & milk both not allowed eating or drinking.*
2. *Pet Donkey, pig, cat, frog, dog, crow, wild animals (fox, wolf & etc.) meats are not allowed to eat.*
3. *Animals who die, due to drowning & sea animals, which die in the sea & their body floats.*
4. *We are not allowed to cut any body part of an animal, while it is still alive & eaten.*
5. *Animals & bird which hunt with their claws their meat is not allowed.*
6. *Cow meat in not liked* to be eaten etc.

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Nabi ﷺ's guidance about prohibited eatables & drinks: -

1. Hazrat Abdullah Bin Masood ؓ says that Nabi ﷺ said Allah ﷻ has not kept Shifa (cure) is any Haram thing. *[Musnad Ahmed: 231]*

2. Narrated by Abdullah Ibn Umar رضی اللہ عنہما that Nabi ﷺ prohibited eating the animal which feeds on filth & drinking its milk.
[Abu Dawud: 3785; Book. 28; English Book. 27; Hadees. 3776]

3. Narrated by Abdullah Ibn Umar رضی اللہ عنہما it has been prohibited to ride the beast which eats dung & prohibited to ride a camel which eats dung.
[Abu Dawud: 2557 & 2258; Book. 15; English Book. 14; Hadees. 2551, 2552]

4. Narrated by Abdullah ؓ & Al-Hasan ؓ the sons of Muhammad Ali ؓ that their father said that Nabi ﷺ disallowed to eat meat of a pet donkey *(During Khaibar)*.
[Tirmizi: 1794; Book. 25; English vol. 3; Book. 23, Hadees. 1794]

5. Hazrat Khalid Ibn Walid ؓ says that Rasoolullah ﷺ prohibited eating meat of horses, mules & asses.
[Abu Dawud: 3790; Book. 28; English Book. 27; Hadees. 3781]

6. Hazrat Jabir ؓ says that Rasoolullah ﷺ prohibited eating cat meat or money obtained from cat meat.
[Ibn Ma-jah: 3373; Book. 28; English vol. 4; Book. 28, Hadees. 3250]

7. Hisham Bin Zaid Bin Anas Bin Malik ؓ says that Nabi ﷺ forbidden tying of the animals (& making them the target of arrow etc.) (Hunting for fun). *[Muslim: 1956; Book no. 34; English Book. 21; Hadees. 4812]*

(It is a part of Hadees).

8. Hazrat Abdul Rehman Bin Usman ؓ says that when a physician consulted Nabi ﷺ about putting frogs in medicine, He ﷺ forbade him to kill them. *[Abu Dawud: 3871; Book. 29; English Book. 28; Hadees. 3862]*

9. Hazrat Ibn Umar رضی اللہ عنہما says that we are not allowed to cut nor eat, any piece of meat from any animals while it is alive, what is cut from it, is Maitah (dead meat)."
[Ibn Ma-jah: 3337; Book. 28; English vol. 4; Book. 28, Hadees. 3216]

(Eating from dead animals is also not allowed).

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10. Narrated by Tamim Dari ﷺ says that Nabi ﷺ said At the end of time there will be people who will cut off camels' humps & sheep's tails. But what is cut from a living animal is dead." *(Not allowed).*

[Ibn Ma-jah: 3338; Book. 28; English vol. 4; Book. 28, Hadees. 3217]

11. According to a reference by Hazrat Khazimah Bin Juza'a ﷺ we are not allowed to eat wild animals like fox, badger.

[Tirmizi: 1792, Book no. 25, English vol. 3, Hadees. 1792]

(Also other wild animals are not allowed to eat).

12. Narrated by Abu Hurairah & Ibn Abbas رضی الله عنهما that Nabi ﷺ said eating of all fanged beasts of prey is unlawful & prohibited & all the birds having talons (claw of a bird to prey).

[Muslim 1933 & 1934 A; Book. 34; English Book. 21; Hadees. 4751 & 4752]

13. Narrated by Ibn Umar رضی الله عنهما said: "Who eats crows? Nabi ﷺ called them vermin (Faasiq), By Allah ﷻ; they are not from among the good & permissible things."

[Ibn Ma-jah: 3371; Book. 28; English vol. 4; Book. 28, Hadees. 3248]

(Means we should not eat crows).

14. Narrated by A'isha رضی الله عنها that Nabi ﷺ said: "There are five animals all of which are vermin (Faasiq) & may be killed outside & inside the sanctuary: Vicious dogs, crows, kites, scorpions & mice."

[An-Nasa'i: 2887; Book. 24; English vol. 3; Book. 24, Hadees. 2890]

(Faasiq means who violates Islamic Laws or is unreliable).

15. Narrated by Abdur Rehman Ibn Shibl ﷺ that Nabi ﷺ forbade to eat the flesh of lizard. *[Abu Dawud: 3796; Book. 28; English Book. 27; Hadees. 3787]*

16. Narrated by Adi Bin Hatim ﷺ that Nabi ﷺ answered his question by prohibiting eating anything from which dog has fed. *(It is part of a long Hadees about hunting dogs)*.

[Ibn Ma-jah: 3329; Book. 28; English vol. 4; Book. 28; Hadees. 3208]

About Alcohol & Narcotics (خمر): -

17. Hazrat A'isha رضی الله عنها says that Nabi ﷺ said: "Every Narcotics & Alcoholic things are Haraam (حرام) & those things whose base is narcotic or Alcohol, its one pinch is also Haraam (حرام)".

[Abu Dawud: 3687; Book. 27; English Book. 26; Hadees. 3679]

18. Hazrat Tariq Bin Saud Al-Hazrmi ﷺ says that Nabi ﷺ said: "If anyone uses Alcohol as a medicine for diseases, Allah ﷻ will not give blessings (Barkat) in cure (Shifa)" (to him).

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[Abu Nuaim: 56]

19. Narrated by Ibn Umar رضی اللہ عنہما that Nabi ﷺ said: All Narcotics, Alcohol (Every intoxicant) are Khamr (خمر) & all Khamr are Haraam.

[Ibn Ma-jah: 3515; Book. 30; English vol. 4; Book. 30, Hadees. 3390]

20. Nabi ﷺ guided us that all types of khamr (every intoxicant) are diseases & there is no cure (Shifa) in them, whoever drinks Khamr in this world will not get them in here after (Aakhirat), Salah is not accepted for 40 days, Allah ﷻ will not accept his repents (Taubah), He will be given pus river (Al-Khaba'a) (in here after), all kinds of Khamr are Haraam.

[Tirmizi: 2182, 1861, 1862, 1863; Book. 26, 28; English vol. 3, 4 Book. 2, Hadees. 2046, 1861, 1862, 1863]

21. Many times Nabi ﷺ said that night & days will not cease till ummat will drink wine under some other names that they will give it.

[Ibn Ma-jah: 3509-10; Book. 30; English vol. 4; Book. 30; Hadees. 3384-85]

(Means, a time will come when Muslim will drink alcohol & purposely will give new names to alcohol to make it permissible).

About eating & drinking with left hand prohibited: -

22. Narrated by Abdullah Bin Umar رضی اللہ عنہما that Nabi ﷺ said: "Let none of you eat or drink with left hand, for indeed devil (Shaitaan) eats & drinks with his left hand.

[Tirmizi: 1799; Book. 25; English vol. 3; Book. 23, Hadees. 1799]

Prohibited Nabiz: -

23. Narrated by Jabir Bin Abdullah ﷺ that Nabi ﷺ prohibited making Nabiz from Busr (البسر) (unripen dates) & Tamar dates together.

[Tirmizi: 1876; Book. 26; English vol. 3, Book. 24; Hadees. 1876]

(Nabiz is prepared by soaking dates in water & drinking the water means we should not dip two different types of dates in water nor drink that water).

24. Narrated by Abu Saeed ﷺ that Nabi ﷺ prohibited mixing of unripen dates & dates together & mixing of raisins & dates for making Nabiz & prohibited the jars that Nabiz is made in.

[Tirmizi: 1877; Book. 26; English vol. 3; Book. 24, Hadees. 1877]

25. Nabi ﷺ prohibited to prepare Nabiz if the following: earthen pots, round pumpkin (dubba), trunk of palm dates tree, coated pitch,

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green pot & said I forbid you to use the above, but they do not make anything lawful nor unlawful, but ever intoxicant is unlawful.

[Tirmizi: 1867, 1869; Book. 26; English vol. 3; Book. 24, Hadees. 1867, 1869]

(Means Nabiz gets toxic or alcoholic by the above means) (For detail study on Nabiz refer lesson no. 33 Dates in part-2)

Scholars especially Hanafi scholars prohibit the following 7 part to eat, first is blood which is prohibited in Quran in ***Chapter No. 6 (Surah) An'am verse no. 146*** the seven things are as follows: -

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۚ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا
عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ
بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Riba (usury), etc.]. And verily, We are Truthful.

1) Flowing Blood,
2) Penis,
3) Testicles,
4) Vulva (external parts of the female genitals),
5) Glands,
6) Urinary bladder
7) Gall-bladder

[Bada'i al-Sana'i 5/61]

Science & Hadees regarding prohibited meat: -

Swine meat prohibited: -

Pigs have no neck that makes it impossible to be slaughtered in the Islamic way (The Halaal way) & thus getting rid of the blood, which contains an abundance of uric acid, a toxic chemical substance that can be injurious to human health.

Disease caused by eating pork: -

Eating the meat of pig can cause over seventy different types of latent diseases as their body contains many toxins & deadly parasitic worms like tapeworm, roundworm, pinworm, hookworm, etc. If you eat pork you are likely to inject many of these worms or their eggs into your body! Most

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dangerous among them is the Tapeworm. These worms can enter the human body through the mouth, anus, nose, or skin, with most species attaching themselves to the intestinal tract. This is why you have to stay away from pig. Once inside the body, these worms lay eggs & raise a family! The baby worms along with their parents stroll inside your body & can reach any organ easily. If they enter the brain it can cause memory loss. If they enter the heart it can cause heart attack, if they enter the eyes, it can cause blindness & if they enter the liver, it can cause liver damage. Simply, it can damage almost all the organs of the body. One in six people in the US & Canada has trichinosis from eating trichina worms (roundworms), which are found in pork. These worms are found in the flesh of pig & the diseases caused by eating pork are incurable once it reaches beyond a certain stage.

Pork has very little muscle building material & contains excessive fat. This fat gets deposited in the vessels & can cause hypertension & heart attack. America is home to the most obese people in the world! Those who consume pork are more prone to obesity because of the high fat content in pork. In this group, blood cholesterol level is frequently higher than normal; pork-eaters are more susceptible to arteriosclerosis, which may result in cardiovascular diseases, malfunction of the brain blood-circulation, vascular pathology of the lower limbs, etc.

Influenza or flu is one of the most lethal illnesses that pigs share with humans. This illness is harboured in the lungs of pigs during summer & tends to effect pigs & humans in the cooler months. Eating pork also leads to gallstones & noxious diseases. The pig is one of the filthiest animals on earth. It lives & thrives on muck, faces (shit or poop) or excreta & dirt. Often trash is collected & fed to pigs.

Pigs will scavenge & eat any kind of food, including dead insects, worms, tree bark, rotting carcasses, garbage, small animals & even other pigs. Surprisingly, pigs eat their own babies! They eat anything & everything.

Even if pigs are bred in clean & hygienic conditions they are kept together in farms or barns & they simply cannot resist eating filthy substances or shit from other pigs & of their own. They are just filthy by nature.

Another interesting fact is that the pig excretes only 2% of its total uric acid content; the remaining 98% remains an integral part of the body.

Blood prohibited: -

The reason why the blood that is “poured forth” is forbidden to us is because of the information that has become well known & well

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established nowadays among the doctors & those who carry out medical tests & study microscopic creatures, which is that blood is considered to be the optimum environment for the growth of germs. So if a person drinks blood it is as if he has drunk a "farm" for growing germs, in which the germs can multiply & grow, producing lethal poisons which, as is well known, have extremely harmful effects which result in germs invading the human body resulting in the person contracting contagious & lethal diseases. By cooking or boiling at any degree, spores & capsule secreting organism do not get killed & there is no question that blood can be cook or boiled & eaten.

Donkey & dog meat prohibited: -

Dog's saliva is a very dangerous substance & that it is the main route for humans to get infected with many diseases such as rabies. In this way, there are varying degrees of filth in creatures & substances with some more infectious than others. We have an obligation to look after our health & to keep away from that which endangers it.

Donkey meat is prohibited for two possible reasons both of which are dependent on circumstances. The first is people needed the donkeys for transportation & in such circumstances they were instructed to not eat the donkeys. This is clearly just a pragmatic temporary ban. The second refers to not eating animals that have been living in effect as part of the family. This means that when we have a domesticated animal living among us, then it would be a violation of our implied agreement with that animal to kill it & eat it.

Conclusion of Hadees: -

Please avoid all prohibited eatables & drinks, do not eat prohibited meats & also avoid riding on dirty animals.

…….This lesson has 25 Hadees……



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Lesson no. 15 Proper eating habits in Ramzaan: -



Come let's follow the Eating habits & teachings of Prophet ﷺ this Ramzaan & pick the Barkat & be diseases free. Let this Ramzaan be the best Ramzaan of our life. Come join the mission of leaving wrong eating habits & adopt the respected Eating habits & teachings of Prophet ﷺ in Ramzaan so that the whole year will be peaceful for us Inshaallah. References of all below are in Books of Sunnah.

Note: To confirm the references please refer lesson no. 13 Eating Habits of Prophet ﷺ in part-1.

In this lesson you will get topics like: -

1. Some wrong eating habits in Ramzaan, which are against the teachings of Prophet ﷺ.
2. Some tips on, proper eating habits, in light of teachings of Prophet ﷺ & modern science.
3. Scientific benefits of Islamic Fasting (roza).

Some wrong eating habits in Ramzaan: -

1. We eat fruits along with food stuff while breaking the fast; in respected Quran fruits are mentioned first that may means fruits should be eaten first.
2. We eat fry items, boil items, snacks, cooked food, milk products etc. all together or combination of some above said food items, this is against the eating habits of Prophet ﷺ means Nabi ﷺ never ate many items of food at same time. He ﷺ ate the simplest food.

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3. Prophet ﷺ never ate lot of quantity & lot of variety (dishes) together at one time, as we do in Ramzaan while breaking the fast (iftaar).

Hazrat A'isha رضی الله عنها says that Nabi ﷺ & His family never ate full stomach (barley bread) for two consecutive days.

[Shamaa'il Muhammadiyah: 143; Book. 25; English Book. 24; Hadees. 135]

Miqdam Bin Madikarib ؓ says that Nabi ﷺ said: "Human fills no worse vessel than his stomach; few mouthful morsels are enough to keep the spine straight, if you want to fill it then fill 1/3 with food, 1/3 with water & keep 1/3 for air".

[Ibn Ma-jah: 3474; Book. 29; English vol. 4; Book. 29, Hadees. 3349]

It is Sunnah & taught by Nabi ﷺ to fill the 1/3 stomach by eating, 1/3 by water & keep 1/3 for air (means empty) & Nabi ﷺ ate only when felt hungry & never ate full stomach. Nabi ﷺ ate simple & inexpensive food. *[Shamail-e-Kubra; vol. 1; page no. 190 & 200]*

4. Prophet ﷺ ate food to maintain the health & to satisfy the hunger & used food to treat diseases, we do not do so.

5. We eat & drink all together while iftaar & fill the stomach. Prophet ﷺ use to drink water after sometime of meals.

6. We eat speedily & do not chew the food properly, & take big morsels (niwala) in hurry to eat & go for magrib salah. Prophet ﷺ use to eat with three fingers (thumb, index & middle) & take small morsels & chew food properly. In hurry & hunger we forget to recite the fast breaking Dua also *(Roza kholne ki Dua)*.

Kaa'b Bin Malik ؓ said that Nabi ﷺ used to eat with three fingers and not wipe his before licking it (the fingers).

[Abu Dawud: 3848 Book. 28; English Book. 27; Hadees. 3839]

After finishing the meal it is Sunnah to lick the fingers.

7. We get involved in eating after aazaan (iftaar) & do not pray (Dua mangna) in haste & greed to eat.

8. Also we do not give answer of aazaan properly while iftaar.

9. We leave the dastarkhwaan (mat) as it is and get up after iftaar or meals, The Sunnah is that we should sit first & than spread the dastarkhwaan (mat) & than keep eatables on it, & after eating first, pick up the remaining eatables then pick the dastarkhwaan (mat) & than get up & leave the place.

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Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ forbade standing up before the food had been cleared away.

[Ibn Ma-jah: 3419; Book. 29; English vol. 4; Book. 29, Hadees. 3294]

(Means first pick all the remaining eatables & pick the Dastarkhwaan (mat) & than get up).

10. We gents miss the magrib jamat due to eating.
11. Also we miss Esha & Tarahbih jamat due to lot of eating & wrong eating habits.
12. We get ill, during Ramzaan & suffer from indigestion, stomach pain, acidity, loose motions, food poisoning & etc. due to wrong eating habits in Ramzaan.
13. We buy eatables, snacks etc. from stalls which fail to keep hygiene & we get ill. Nabi ﷺ said eating in market place is immodesty.

[Shamail-e-Kubra; vol. 1; page. 85]

14. We eat a lot of spicy, oily & fatty food substances while iftaar.
15. Due to wrong eating habit & lot of eating after roza, we are criticized by other religions.
16. We have a lot of iftaar parties.
17. Ladies spend a lot of time in preparing various eating items which are not good for our health & not according to eating habits of Prophet ﷺ.
18. We have excessive gas, flatulence & acidity due to wrong eating habits.
19. We go to sleep after iftaar, Prophet ﷺ prohibited sleeping after meals.

Proper eating habits in Ramzaan in light of Sunnah (Teachings of Prophet ﷺ) & Modern Science: -

This part of the lesson is very important, let's perform & spread these teaching so that this Ramzaan becomes the best Ramzaan of our life (Aameen).

1. Fruits are mentioned before meat in ***Quranic verses chapter Al-Waqia 56: 20, 21 & Chapter At-Toor 52 verse no. 22*** in both verses, fruits are mentioned first.

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وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ *(Surah 56 Waaqia verse no. 20 & 21)* And fruit; that they may choose. And the flesh of fowls that they desire.

وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ *(Surah 52 Toor verse no. 22)* And We shall provide them with fruit and meat, such as they desire.

We should eat some fruits of one or two variety only (not much) or maximum 3 varieties & 3 to 5 dates & drink a glass of sharbat of jaw sattu, or mix jaw (barley) sattu (2 teaspoon) in milk sharbat or in milk shake or in any other drinks, but do not drink plain water. Do not drink plain water.

2. Try to break the fast in masjid so that we can give answer of Azaan, pray Dua, offer magrib jamat & salah properly, we will not have to run or rush for the jamat which is against the teaching of Prophet ﷺ. (But remember the eatables should be fruits & Jaw sattu sharbat only).

This will help us to offer magrib salah peacefully than after magrib do other ibaadats or whatever work you have.

- Please note not to eat any eatables till 45 minutes to 1 hour, let the fruits get digested.
- Fruits are light to digest & give us instant energy, provide us vital vitamins & minerals which are important for our body, please let the body get the vital nutrition from the fruits.
- Than after 45 minutes to 1 hour of breaking the fast with fruits, the fruits will get digested than eat your meal, but the meal should be light like sareed. (Refer my Lesson no. 51 Jaw (barley) from part-2 or on my website www.tib-e-nabi-for-you.com

I have given below about sareed, talbinah & jaw (barley) sattu.

Dear members please try the new method this Ramzaan & feel the difference, Inshaallah ﷻ this Ramzaan will be our best Ramzaan of our life.

- After Isha & Taraweeh Salah, drink 1 glass of water every 45 minutes (total 4 glasses of plain water) Remember this time we are in warm climate & water is essential for the body.

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- Try not to eat anything after Esha salah because you can eat well in sahri. If you eat after Esha salah also, the sahri is very soon the duration between Esha & sahri is not much.
- The food will not get digested till sahri & this may cause gas, indigestion & many other problems.
- And if we do not eat after Esha salah than we can eat well in sahri & we will get strength for the whole fasting day.
- If we have a strong hunger to eat after Esha salah, than we can eat a light soft diet like custard, pudding or any light homemade thing in little quantity.

Remember Ramzaan is not an eating month. We eat the whole 11 months. If you eat a heavy meal after Esha, that will not digest till sahri & you will not able to eat sahri properly.

- In Sahri do not eat biscuits, Bakery products, bread etc. because they cause gas & get fermented soon in stomach. Eat sareed or talbinah which I had mentioned in my Lesson no. 51 Jaw (barley) in part-2 Talbinah is Sunnah of Prophet ﷺ, this will be best, because it will give us all the nutrition required by the body & we will not feel thirsty. I have given detail about sareed, talbinah & jaw (barley) sattu further.
- Do not try to over eat because the amount we eat is not important, but how much we can digest is important. If the food remains in the stomach for a longer period it gets fermented in the stomach and will cause various problems like indigestion, gas, vomiting, motion, pain in stomach, sour blanching, acidity & etc. and we will get irritated the whole day.
- Ramzaan is to kill the nafs, & by eating according to our nafs, this does not fulfill the aim of Ramzaan. Please do not feel negative, be positive & expect the truth. Pull yourself together and decide to eat iftaar & sahri according to the teaching of Prophet ﷺ.
- Cook thin salan (gravy) soup like, with little spices, little fats (not much). Dip pieces of chapatti in it & eat, by this the food will get in equal condition, it will be light to digest & will keep us free from acidity & other problems; It will keep us free from excessive thirst.

Remember I had explained about talbinah in my previous lesson no 51. Jaw (barley) to known what is talbinah & how it is made please visit my website *www.tib-e-nabi-for-you.com* lesson on Jaw Barley, also I have given in this lesson further.

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Dear gent members please try to break the fast in Masjid because you will be free from following: -

1. Rushing & running for Magrib Salah,
2. Missing Magrib Salah,
3. Not doing Dua,
4. Not giving answer of Azaan,
5. Eating in haste,
6. Waiting for Wazoo,
7. Not getting place for Magrib Salah,
8. Joking while Iftaar and etc.

Barley (Jaw) is very good for health and prevents thirst, Please drink any sharbat or juice containing jaw sattu as you get up for sehri & than pray Tahaj'jud salah & do other ibaadats. Than eat sahri. (Sareed it best for sahri), Prophet ﷺ liked sareed very much amongst all dishes, Lets alive his Sunnah this Ramzaan. *(Eat sareed twice a week at least)*.

Scientific benefits of Islamic fasting (Roza): -

1. Islamic fasting strengthens the immune system.
2. Protects the body against many diseases.
3. Improves function of lymphatic cells.
4. Increases in number of T lymphocytes.
5. Increases antibodies in blood.
6. Protects us from obesity.
7. Improves metabolism of the body.
8. Increases physical energy.
9. Reduces chances of kidney stones because by fasting, sodium in blood increases & prevents crystallization of calcium in kidneys.
10. Removes accumulated toxins out of the body.
11. Controls sexual desire.
12. Controls cholesterol, testosterone levels.
13. Prevents thrombosis, diabetes, atherosclerosis, blood pressure, heart diseases, peripheral vascular diseases, rheumatoid arthritis, acidity etc.
14. Acts on healing of ulcers.
15. No harm to pregnant & nursing women.
16. Fasting improves digestion & absorption.
17. It gives rest to all systems of the body like digestive system, endocrine system & etc.

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18. *It gives the body a chance to use out the stock & stores of the body, like vitamin, fats, minerals & etc. those were stored for the last 11 months.*
19. *A fresh storage system gets activated after the stores are empty.*
20. *Reduces fats of the body.*
21. *Fasting improves function of endocrine glands.*
22. *Reduces blood glucose & controls diabetes.*
23. *Improves fertility in women & men.*
24. *Improves ability to learn & memorizing.*
25. *Sick & weak cells are destroyed.*
26. *Improves muscles function.*
27. *Improves heart rate.*
28. *The body gets a retro grade change Retro grade changes means opposite to normal way. Means for the last 11 months we eat in day & fast at nights & in Ramzaan we fast in day & do not fast at nights. This is retro grade changes, & it is very necessary according to modern science for all functions & systems of the body. Example retro grade rotation is found in mars planet & other planets. And earth is going to have a retro grade rotation also, according to Prophet ﷺ's sayings. There are many more scientific benefits of Islamic fasting.*

Method of preparing Talbinah: -

1. Take 2 to 3 tea spoon of barley sattu.
2. Add the sattu in 1 glass milk & mix vigorously in mixer or manually.
3. Than boil the mixture properly on a low flame for 3 to 5 minutes till the mixture gets thick & fumes of barley & milk comes.
4. Than let it cool a little and add 3 to 5 teaspoon of honey in it.
5. Then use it in Luke warm condition.
6. Give talbinah to ill patient, old, pregnant & etc.
7. Always prepare fresh & serve.

How to prepare jaw (barley) Sattu: -

1. Take some barley grain with husk.
2. Take a pan, put some pure ghee in it & heat the ghee.
3. Then put the barley grains in the pan and roast them.
4. Then keep them for self-cooling.
5. Then grind them into flour (Also you can roast the flour) and store (This is sattu).

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What is sareed & how to prepare it?

1. Take some meat of goat or lamb; cut the meat into small pieces than boil it, as we do while preparing soups.
2. Smash the boiled meat into small fibers (especially of lamb or goat). Take required amount of water & put the smashed meat in it along with the soup obtained while boiling the meat & prepare soup in routine way.
3. When the soup is ready put small pieces of barley chapatti or bread in it & cover the vessel with a plate for 5 minutes than serve it.

Question & Answer regarding uses of inhalers in Ramzaan / Fasting: -

Answers given by General Supervisor: Shaikh Muhammad Saalih Al-Munajjid & Shaikh Muhammad Ibn Saalih Al-'Uthaymeen.

Question: Is it permissible to use a nasal spray that contains a percentage of alcohol? Does it break the fast for one who is fasting? I have an allergy to dust that causes me to sneeze continually (as much as 60 sneezes in succession). The doctor has prescribed for me medicine in a spray that contains 0.25% of alcohol. I only use this medicine in urgent cases, but I do not know whether it is permissible for me to use this medicine or not. And what is the ruling on using it in Ramzaan in particular?

Answer: We inform you that there is nothing wrong with using this medicine that contains that percentage of alcohol, which is very low and is dissolved in the medicine and there is no apparent trace of it, so it does not come under the ruling prohibiting alcohol. We have quoted the fatwas of the scholars concerning that. Using sprays for allergies does not invalidate the fast according to the correct opinion, whether they are administered through the nose or through the mouth, as they are in the form of vapour and do not contain any solid matter that enters the stomach.

Question: I have an allergy that affects my nose and I use a nasal spray to treat it. If I do not use it, it causes me great difficulty in breathing and I cannot do without the medicine for more than three hours. If I do not use it, it will make breathing very difficult. The problem is that the month of Ramzaan is coming and I use this medicine and am afraid it will affect my fast, but if I stop using it I cannot cope. Please note that on some days in

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Ramzaan, I did use it but I am very careful to prevent it from reaching my throat. What is the ruling on that? And what is the ruling on using it?

Answer: The spray that you are using is like a kind of gas because it is dispersed in the air and does not reach the stomach. As that is the case, we say that there is nothing wrong with using this spray when you are fasting and you are not breaking the fast by doing that because – as we have said – no part of it reaches the stomach because it is something that is dispersed in the air and disappears and no particle of it reaches the stomach such that we could say that it is something that breaks the fast. So it is permissible for you to use it when you are fasting.

[Fataawa Noor 'ala al-Darb, tape. 44]

About Taking Injections and Intra venous (i.v) treatment while Islamic Fasting: -

First of all, please understand that, if it is very necessary to take injections or i.v treatment which are medicines only and not nutrition like b-complex (etc.) are allowed only in emergency cases.

If your doctor advices or allow you to take the injection or i.v medication after the magrib (after breaking the fast) than taking injections during fast is not allowed & your fast will break.

Always be honest & take advice of a good Islamic Muslim doctor & also of Islamic scholar (Aaleem). It depends on the disease, condition, stage & medical need of the fasting person needing to take injection or i.v medication. And let the scholar & good Islamic Muslim doctor decide that you need the injection or i.v during fast, because the condition of all patients are different and thus all may not be allowed to take injection or i.v treatment. Nutritional medicines are strictly not allowed to be taken in injection or i.v route in all fasting patients.

Standing Committee for Academic Research and Issuing Fatwas, 10/252

Injections that are given to sick people are of two types:

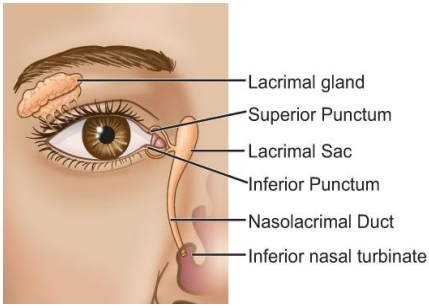
3- Those which contain nourishment cause the fast to be invalidated if one uses them deliberately.
4- Those which do not contain nourishment. These do not affect the fast, whether they are given via a vein (intravenous) or a muscle (intramuscular), according to the more correct of the two scholarly opinions, because they are neither food nor drink, nor do they take the place of food or drink.

About putting eye drops & nasal drops while Islamic fasting: -

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If the person feels the taste of the medicine in his/her throat, then the fast is broken. So Muslims should avoid using it during Islamic fasting. It is possible that the eye drops can reach the mouth through eyes Lacrimal apparatus, this means the eye drops put in eyes may pass in to mouth through upper & lower Lacrimal puncta (opening at the inner corner of eyes) (see diagram given below) than the medicine may go into superior & inferior Lacrimal canal (continuation of puncta) than go into lacrimal sac (continuation of lacrimal canal) than go into lacrimal duct (continuation of lacrimal canal) & from it into nasolacrimal duct, this duct opens into inferior meatus of nose & from here it can easily pass into throat. So it is concluded that we should not put eye drops or nose drops during Islamic fasting.

There is a simple experiment to prove that eye tears & eye medicines reaches the nose and from nose into the throat, that is when we cry too much our nose starts blowing, this is due to tears pass through the lacrimal pathway into the inferior meatus of nose & starts to blow, anything that reaches the nose will pass to the throat & from it passes to the stomach. So it is possible that the eye medicine may pass through lacrimal pathway and by this the fast will break.



Use of medical patches during fast: -

The use of medical patches is permitted and does not break the fast according to the General Authority of Islamic Affairs and Endowments (AWQAF) in Abu Dhabi because the medicine used in these patches do not get into the digestive system.

Use of deodrant during fast: -

Dr. Ali Ahmed Mashael says: "Using a deodorant does not break the fast, but if inhaled incense is deliberately inhaled, then it violates the rules of fasting."

Should a person with diabetes fast?

People who have their diabetes under control, either by their diet or using tablets, may fast. However, their GP may require them to change their medication to help them take tablets other than fasting times. Those who need insulin to control their diabetes should not fast but take the advice of good Muslim doctor & Islamic scholar & than decide.

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I get severe migraines when I don't eat and they get worse when I fast. Should I fast?

People with uncontrolled migraines should not fast but take the advice of good Muslim doctor & Islamic scholar & than decide. However, managing your migraines is possible with the right medicine and certain lifestyle changes. Ask your GP for further advice on controlling your migraines.

Should a person with high or low blood pressure fast?

People with well-controlled high blood pressure may fast. Their GP may require a change to their medicine to help them take tablets other than fasting times. The patients with low blood pressure who are healthy may fast. They must ensure they drink enough fluid and have enough salt.

Is fasting harmful when a woman is expecting a baby? Must pregnant women fast?

There are medical evidences showing that fasting in pregnancy is not a good idea. If a pregnant woman feels strong and healthy enough to fast, especially during the early part of the pregnancy, she may do so. If she doesn't feel well enough to fast, Islamic law gives her clear permission not to, and to make up the missed fasts later. If she is unable to do this, she must perform fidyah (a method of compensation for a missed Islamic act (fasting) by paying for someone to be fed).

Can I fast while I have dialysis?

People on peritoneal dialysis must not fast and should perform fidyah. Haemodialysis is performed about three times a week and causes significant shifts of fluids and salts within the body. Such patients must not fast and should perform fidyah, such as paying for someone to be fed. Take advice of an Islamic scholar.

About dyeing hair during fasting: -

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) advise that dye hair during fast is allowed. *(Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen (19/226).*

Giving or collecting blood samples during fast: -

If taking out blood for checking blood sugar or other test is very much needed than it is allowed & will not break the fast. According to Darul Ifta (Darul Uloom Deoband)

Can injectable vaccinations taken during fast: -

It is permissible to be vaccinated by means of injections whilst fasting.
According to Mufti Faraz ibn Adam al-Mahmudi, www.darulfiqh.com

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Lesson no. 16 Sunnah of counting Tasbeh (Zikr): -





Reference of below are from these Books:

- SUNNAH by, E.M.H. SALEJEE (South Africa),
- Aqde-Anamil by Maulana Noor Muhammed Ludhyanwi,
- & Hazrat Maulana Ashraf Ali Thanwi (r.a) in his Book Aurade-Rahmani.

Counting 1, 2 & 3.

Prophet ﷺ use to count 1 by closing the little finger of right hand as shown in the pic no 1.



Pic No. 1. (It is right hand finger).

Prophet ﷺ use to count 2 by closing the ring finger of right hand. *(Please note both little & ring finger are closed)* as shown in the pic No. 2.



Pic No. 2. (It is right hand finger).

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Prophet ﷺ use to count 3 by closing the middle finger of right hand (please note all three fingers are closed as shown in the pic No. 3.



Pic No. 3. (It is right hand finger).

Now Counting of 4, 5 & 6.

Remember the middle, ring & little fingers of right hand are closed while counting 1, 2 & 3.

To count 4 Prophet ﷺ use to open the little finger of the right hand as shown in the pic No. 4.



Pic No. 4. (It is right hand finger).

To count 5 Prophet ﷺ use to open the ring finger of right hand as shown in the pic No. 5.



Pic No. 5. (It is right hand finger).

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To count 6 Prophet ﷺ use to open the middle finger but close the ring finger of the right hand as shown in the pic No. 6



Pic No. 6. (It is right hand finger).

Now Counting 7, 8 & 9.

Remember the position of counting 6. It was, the ring finger was closed & small & middle fingers were open of the right hand as shown in the pic.

To count 7 Prophet ﷺ use to open the ring finger & closed the little finger towards the wrist of the right hand as shown in pic No. 7. Please notice the position of the little finger of right hand.

This time the finger is little downwards towards the wrist



Pic No. 7. (It is right hand finger).

To count 8 Prophet ﷺ use to close the ring finger of the right hand as shown in the pic No. 8. Remember both little & ring fingers are closed towards wrist.



Pic No. 8. (It is right hand).

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To count 9 Prophet ﷺ use to close the middle finger towards the wrist of the right hand as shown in the pic No. 9.



Pic No. 9. (It is right hand).

To count 10 Prophet ﷺ use to touch the lower end of right thumb with tip of index finger of the right hand as shown in the pic No. 10. Please note this is first time index finger & thumb of the right hand are used.



Pic No. 10. (It is right hand).

We have completed counting till 10 Please practice this Sunnah. To conclude, please refer all the previous parts of this lesson and refer this pic.



(It is right hand).

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Please note

1. *Prophet ﷺ use to count 1 to 9 with opening & closing the right little finger, right ring finger & right middle finger*
2. *Prophet ﷺ use to count 10, 20, 30, 40, 50, 60, 70, 80, 90 with right index finger & right thumb.*
3. *Prophet ﷺ use to count till 99 with his respected right hand.*
4. *Prophet ﷺ use his respected left little finger, left ring finger & left middle finger to count hundreds (1,2,3,4, 5, 6, 7, 8, 9 hundreds)*
5. *Prophet ﷺ use to count 1 to 9 every when tens were completed on respected right little finger, right ring finger & right middle finger.*
6. *Means we should count 1 to 9 on right little, ring & middle fingers, & count 10 using the right thumb & right index fingers, than again count 1to 9, & count 20 using the right thumb & index fingers using in different ways.*

Counting 20. 30. 40….

After completing 10 Prophet ﷺ use to again start from 1 to 9 in the same manner on right hand fingers and count 20 on the right hand fingers, as shown in pic No. 20.



Pic No. 20. (It is right hand).

After completing 20 Prophet ﷺ use to again start from 1 to 9 in the same manner and count 30 as shown in pic No. 30. Using right hand.



Pic No. 30. (It is right hand).

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After completing 30 Prophet ﷺ use to again start from 1 to 9 as usual & count 40 in the shown manner in below pic No. 40. Using right hand



Pic No. 40. (It is right hand).

After completing 40 Prophet ﷺ use to again start from 1 to 9 in routine way & count 50 in the shown manner in below pic No. 50. Using right hand



Pic No. 50. (It is right hand).

After completing 50 Prophet ﷺ use to again start to 1 to 9 in the same routine way & count 60 in the shown manner in pic No. 60. Using right hand.



Pic No. 60. (It is right hand).

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After completing 60 Prophet ﷺ use to again start from 1 to 9 in the same manner & counted 70 in the shown manner in pic No. 70. Using right hand



Pic No. 70. (It is right hand).

After completing 70 Prophet ﷺ use to again start from 1 to 9 in the same manner & counted 80 in the shown manner in pic No. 80. Using right hand



Pic No. 80. (It is right hand).

After completing 80 Prophet ﷺ use to again start from 1 to 9 in the same manner & counted 90 in the shown manner in pic No. 90. Using right hand.



Pic No. 90. (It is right hand).

After completing 90 Prophet ﷺ use to again start from 1 to 9 in the same manner & count 10 to 90 in the same manner and by this we complete 99 in right hand.

Now Prophet ﷺ use to start use of left hand & counted 100 in the manner as Prophet ﷺ use to count 1 to 9 in right hand. *Means 1 to 9 of right hand will be 100 to 900 on left hand.*

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And Prophet ﷺ use to count 100, in the shown manner in the below pic No. 100. Using left hand Please note the left hand properly.



Pic No. 100. (It is left hand).

After completing 100 Prophet ﷺ use to again start with 1 to 99 in the same manner on right hand & counted 200 in the shown manner in below pic No. 200. Using left hand. Please note it is left hand.



Pic No. 200. (It is left hand).

After completing 200 Prophet ﷺ use to again start from 1 to 99 in the same manner on right hand & counted 300 on the left hand as shown in the below pic No. 300.



Pic No. 300. (It is left hand).

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After completing 300 Prophet ﷺ use to again start from 1 to 99 in the same manner on right hand & counted 400 in the shown manner in below pic No. 400 Using left hand.

Please see in right hand we have completed till 90 on thumb & index finger & nine more on little, ring & middle fingers of right hand this completes 99 on right hand.

And see the left hand we have open the little finger and it counts 400. Remember at right hand it was 4. Please refer counting 1 to 9.



Pic No. 400. (It is left hand).

After completing 400 Prophet ﷺ use to again start from 1 to 99 on the right hand in the same manner & counted 500 on left hand in shown manner in below pic No. 500.

Please remember the opening of finger was 5 at right hand & at left hand it is 500.



Pic No. 500. (It is left hand).

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After completing 500 Prophet ﷺ use to again start from 1 to 99 on right hand in the same manner & counted 600 in the shown manner in below pic No. 600. Using left hand.

Please note this time the middle finger of left hand is opened, but the ring finger is closed, which was opened while counting 500. Remember we did the same to count 6 in right hand.



Pic No. 600. (It is left hand).

After completing 600 Prophet ﷺ use to again start 1 to 99 on right hand in the same manner & counted 700 on the left hand in the shown manner in below pic No. 700. Please note the left little finger is towards the wrist.

The same we did while counting 7 on right hand that means that 7 on right hand is 700 on left hand.



Pic No. 700. (It is left hand).

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After completing 700 Prophet ﷺ use to again start from 1 to 99 on right hand in the same manner & counted 800 in the shown manner in below pic No. 800. Please see both fingers of left hand are toward the wrist. As we did in right hand to count 7, 8 & 9. Please note the position of right hand it in on 90 & 9 more we will on little, ring & middle finger of right hand.



Pic No. 800. (It is left hand).

After completing 800 Prophet ﷺ use to again start 1 to 99 on right hand in the same manner & counted 900 on the left hand in the shown manner in pic No. 900. Please note that all three fingers are toward the wrist.



Pic No. 900. (It is left hand).

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After completing 900 Prophet ﷺ use to again start from 1 to 99 on the right hand in the same manner & counted 1000 to 9000 on the left hand using left thumb & left index finger. In the same manner as counted from 10 to 90 on the right index & right thumb. This time Prophet ﷺ use left index & left thumb for counting from 1000.
This pic No. 1000 is for 1000 note the left hand tip of index finger touching the lower end of left thumb by this we completed till 1000.



Pic No. 1000. (It is left hand).

After completing 1000 Prophet ﷺ use to start counting from 1 to 99 on right hand in same manner as mentioned before & from 100 to 900 on left hand little, ring & middle fingers & count thousands with left index & left thumb.
Prophet ﷺ use to count 2000 in the shown manner in pic No. 2000.



Pic No. 2000. (It is left hand).

After completing 2000 Prophet ﷺ again use to count 1 to 999 in the same manner & counted 3000 in the shown manner in pic No. 3000, using left hand.



Pic No. 3000. (It is left hand).

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After completing 3000 Prophet ﷺ again use to count 1 to 999 in the same manner & counted 4000 in the shown manner in pic No. 4000 using left hand.



Pic No. 4000. (It is left hand).

After completing 4000 Prophet ﷺ again use to count 1 to 999 in the same manner & counted 5000 in the shown manner in below pic No. 5000 using left hand.



Pic No. 5000. (It is left hand).

After completing 5000 Prophet ﷺ again use to count 1 to 999 in the same manner & counted 6000 in the shown manner in below pic No. 6000 using left hand.



Pic No. 6000. (It is left hand).

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After completing 6000 Prophet ﷺ again use to count 1 to 999 in the same manner & counted 7000 in the shown manner in below pic No 7000 using left hand.



Pic No. 7000. (It is left hand).

After completing 7000 Prophet ﷺ again use to count 1 to 999 in the same manner & counted 8000 in the shown manner in below pic No. 8000 using left Hand.



Pic No. 8000. (It is left hand).

After completing 8000 Prophet ﷺ again use to count 1 to 999 in the same manner & counted 9000 in the shown manner in below pic No. 9000 using left hand.



Pic No. 9000. (It is left hand).

After completing 9000 Prophet ﷺ use to again count from 1 to 999 in the same way. By this we complete 9999.

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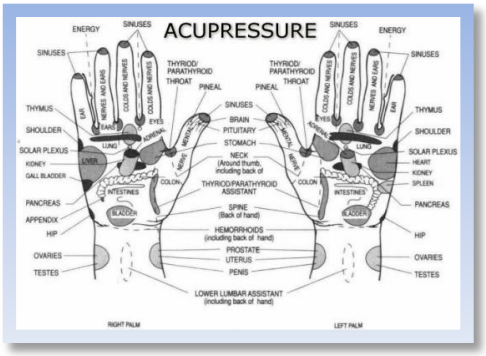
Science & Sunnah of Tasbeh (zikr): -

The main tenet of acupressure is that every organ (element) in the human body is directly related to specific points of your palm and sole. The relation of these points and organs has not been found yet, but it is known that there is a reciprocal transfer of energy between the points and the elements. Certain points of your palm and sole represent certain organs in the system. By applying pressure on these points the energy flow can be directed to the related element. Pressure cannot be applied haphazardly. There is a certain way of doing it. With the help of pressure the efficiency of the related element can be increased and that organ can be made disease free. How exactly does this technique work, no one has been able to find out yet; but it sure does work and there is no second thought about it.

Dr. Fitzgerald, the Founding Father of Zone Therapy, says that the ends of arteries in palm and sole get hidden due to some factors blocking free travel of the electro-magnetic waves inside our body. The pressure applied on those points allows the free movement and makes us healthy. Every organ's respective point is present on both the palm and sole, but still the experts recommend and give more importance to the points located on the sole for the treatment of the disease.

Acupressure stimulates the body to cure itself. Acupressure is defined as an ancient healing art that uses the fingers to gradually press key healing points, Acupressure relieves energy blockages. The energy flow in your body affects everything - how you feel, how you think and how you breathe. While negative thoughts can block your energy flow, positive thoughts can increase your healing energy. These energy blockages occur at the acupressure points.

Acupressure Therapy is renowned for its ideal for self-treatment and preventive health care by boosting the immune system, Release tension, Increase circulation, Reduce pain, Develop spirituality and vibrant health, Acupressure uses gentle to firm finger pressure in the pressure points.



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Lesson no. 17 Wet cupping (Hijamah) (الحجامة): -

	
Hijamah (Cupping)	*Instrument for Hijamah (Cupping)*

About Hijamah (Cupping): -

Hijamah (wet cupping) is Sunnah of Prophet ﷺ and all Prophets ﷺ. Prophet ﷺ paid a lot of importance to Hijamah (الحجامة) & also underwent this therapy. There is cure for all diseases by it; This Sunnah was neglected by us since many years. Believe me we will be able to cure many diseases through it, but do not keep intentions of earning money. My aim is to spread it to every home (ladies and gents, children). Also do Hijamah according to the principles of Prophet ﷺ's teachings.

Names

1. In Arabic & Hadees it is called as Hijamah (الحجامة).
2. In English it is called as Cupping.
3. In Urdu it is called as Pachhna.
4. In Sanskrit it is called as Rakta Mokshan.

Introduction: -

There are 2 types of Hijamah (الحجامة).

Wet: - In which vacuum on a required site is done, followed by giving cuts on the vacuumed site, followed by vacuum of blood. By it many toxins and waste products of the body and blood comes out and there are many health benefits

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which will come in the later part of the lesson. This is liked and appreciated by Prophet ﷺ. (Wet cupping (hijamah) is of two types: -

1. Giving cut on skin	2. Giving cut on vein

1. Prophet ﷺ liked and appreciated wet cupping (Hijamah) (الحجامة).
2. It is Sunnah of all Prophets عليهم السلام
3. By it all diseases can be cured.
4. It can also be used for the person affected with black Magic.
5. Can be used to all (expect very weak, very old, small children and pregnant. *(But for pre eclampsia and eclampsia it can be used with full precaution)*.
6. It is easy to learn and do.
7. Everybody can do it.
8. In wet cupping (Hijamah) the blood is removed from superficial skin by vacuum method & in other type cut is given on veins & blood is drawn out directly for a while. This is called as Venous-section in medical terms.

Dry cupping: - In it the required site is only vacuumed and no cuts are made nor blood in sucked out.

Prophet ﷺ's guidance about Hijamah: -

Merits of Hijamah (الحجامة): -

1. Hazrat Ibn Abbas رضى الله عنهما says that Nabi ﷺ said that there is Shifa (شفاء) (healing) in 3 things:
   - A drink of Honey (شربةعسل),
   - A cut of Hijamah (الحجامة) (for Wet Cupping),
   - Cauterization (كيهبناء) (It is burning therapy).

   But Nabi ﷺ forbid Cauterization (كيهبناء) to ummat (means dislike).

   [Ibn Ma-jah: 3620; Book no. 31; English vol. 4; Book. 31, Hadees. 3491]
2. Hazrat Jabir رضي الله عنه says that Nabi ﷺ said: "If there is Shifa (شفاء) present in your medicines, than they are:
   - A cut of Hijamah (الحجامة) (for wet cupping)
   - A drink of honey (شربةعسل)
   - Cauterization (كيهبناء) with fire (if it is necessary) but it is dislike.

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[Bukhari: 5683; Book. 76; English vol. 7; Book. 71; Hadees. 587]

3. Hazrat Ibn Abbas رضی الله عنهما says that Rasoolullah ﷺ said that "Amongst the treatment you do, the best is to put medicine (دواء) in nose (السعوط), to put medicine (دواء) in one side of mouth (اللدود), Hijamah (الحجامة) (Cupping) & Walking (المشى).

[Tirmizi: 2184; Book. 28; English vol. 4; Book. 2, Hadees. 2047]

(المشى) Walking here is considered as movement of intestine by Imam Qayyim u & senna is best to use as a laxative; please refer lesson no. 48 in part-2. Also there are more Hadees in which it is advised to put medicine in nose.

4. Hazrat Anas ﷺ says that Rasoolullah ﷺ said that the best thing which can be used for healing, is Hijamah (الحجامة) (Wet Cupping) and Al Qust Al Bahri (القسط البحرى) (white costus) & said do not press the back of the throat of your children for Azrah (العزرة) (a throat infection) but use Al-Qust (costus).

[Bukhari: 5696; Book. 76; English vol. 7; Book. 7; Hadees. 599]

Please refer lesson no. 47 Costus (Qust) in part -2.

5. Hazrat Abu Hurairah ﷺ says that Nabi ﷺ said if there is anything excellent which can be used for treatment; it is Hijamah (الحجامة) (Wet Cupping). *[Ibn Ma-jah: 3605; Book. 31; English vol. 4; Book. 31, Hadees. 3476]*

6. Hazrat Ibn Abbas رضی الله عنهما says that Nabi ﷺ said: "What a nice salve is the cupper (person who does Hijamah (الحجامة) (Wet Cupping)), he removes toxins from blood, lightens his back & sharpens his eye sight & said that at the Night of Mehraaj every group of Angels (Farishtaas) that Rasoolullah ﷺ passed said: "O Muhammad you should use Hijamah (cupping).

[Ibn Ma-jah: 3606 & 3607; Book. 31; English vol. 4; Book. 31, Hadees. 3477, 3478]

7. Narrated by Jabir Bin Abdullah ﷺ that he visited Hazrat Muqanna'a ﷺ during his illness, & told him that till you will not undergo Hijamah (حجامة) therapy, I will not go back from your place, because Nabi ﷺ says that there is cure in Hijamah (حجامة) (Wet Cupping).

[Bukhari: 5697; Book. 76; English vol. 7; Book. 71; Hadees. 600]

8. Hazrat Samira Bin Jandab ﷺ says that one person among Bani Faraazah came to Rasoolullah ﷺ, that time Rasoolullah ﷺ was

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undergoing Hijamah (الحجامة) therapy & the therapist was applying cut for Hijamah (الحجامة), the person asked "Oh! Rasoolullah ﷺ, what are you undergoing"? Rasoolullah ﷺ answered "This is Hijamah (الحجامة); it is the best treatment among the other treatment which people do".

[Tibbun Nabawi: 180]

9. Hazrat Abu Hurairah ﷺ says that Nabi ﷺ said: "Among the treatment you do, if anything has Khair (خير), it is Hijamah (الحجامة).

[Abu Dawud: 3857; Book. 29; English Book. 28; Hadees. 3848]

10. Abbad Bin Mansur narrated from Hazrat Ikremah ﷺ says that Hazrat Ibn Abbas رضى الله عنهما had 3 slaves (gulam) who use to do Hijamah (الحجامة), Among 3, two uses to bring grocery etc. & one use to do Hijamah (الحجامة) for him & his Family members & Ibn Abbas رضى الله عنهما says that Rasoolullah ﷺ said "The Best Slave (gulam) is who knows to do Hijamah (الحجامة) & removes the blood, by this, problems of back & spine goes, eye sight improves," & Rasoolullah ﷺ said: "When I went to Mehraaj, the groups of Angels (farishtaas) I passed said undergo Hijamah (الحجامة) & the best days are 17th or 19th or 21st (Moon days) & Rasoolullah ﷺ said "The best way for treatment is to put medicine in nose, to put medicine in one side of mouth, A cut of Hijamah (الحجامة) & Laxatives & said that Rasoolullah ﷺ was also given medicine by mouth & Rasoolullah ﷺ asked who gave me medicine? To this all were silent & Rasoolullah ﷺ said that "In my Family members all were given medicine, except Abbas, (because he never needed medicine). *[Tirmizi: 2191; Book o. 28; English vol. 4; Book. 2, Hadees. 2051.]*

Laxatives are the food products or medicine which cleans the intestines by inducing stools).

Condition while Hijamah: -

11. Hazrat Ibn Umar رضى الله عنهما says that Hijamah (الحجامة) (Wet Cupping) on empty stomach is best for cure, (& has) blessing & improves memory & intellect. *(It is a long Hadees).*

[Ibn Ma-jah 3616; Book. 31; English vol. 4; Book. 31, Hadees. 3487]

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12. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) during fast.

[Bukhari: 5694; Book. 76, English vol. 7; Book. 71; Hadees. 597]

Wet cupping is allowed during fasting only if it is very much needed)

13. Hazrat Ibn Abbas رضی اللہ عنہما says that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) because of pain due to poisoned meat.

[Hasan Ahmed 1/305]

14. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ underwent Hijamah (wet cupping) in the state of Ihram.

[Bukhari: 5695; Book. 76; English vol. 7; Book. 71; Hadees. 598]

Hijamah (الحجامة) for women: -

15. Narrated by Jabir ؓ that Hazrat Umme Salma رضی اللہ عنہا ask for permission for Hijamah (الحجامة) (Wet Cupping) from Nabi ﷺ the respected Nabi ﷺ allowed her to undergo Hijamah (الحجامة) & Nabi ﷺ asked Abu Taibah to do Hijamah (الحجامة) to her.

[Ibn Ma-jah: 3609; Book. 31; English vol. 4; Book. 31, Hadees. 3480]

16. Jabir ؓ reported that Abu Taibah was Razai Brother (foster brother) of Hazrat Umme Salma رضی اللہ عنہا & and he was small.

[Muslim: 2206; Book. 39; English Book. 26; Hadees. 5469]

Razai Brother means both has drank milk of same woman (in childhood), & in Islam drinking milk of the same woman, are milk related brothers & sisters (foster).

About Hijamah Price: -

17. Narrated by Anas Bin Malik ؓ that Nabi ﷺ was treated with cupping and gave the cupper his wages.

[Ibn Ma-jah: 2248; Book. 12; English vol. 3; Book 12, Hadees. 2164]

18. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ underwent Hijamah (الحجامة) & paid the person & then took Saut *(medicines sniffed through nose).* *[Bukhari: 5691; Book. 76; English vol. 7; Book. 71; Hadees. 595]*

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19. Narrated Anas ﷺ that Nabi ﷺ gave 2 sa'a of food to Abu Taibah for doing Hijamah (الحجامة) (Wet Cupping) to Nabi ﷺ & ordered his master to reduce taxes on Abu Taiyabi.

[Bukhari: 5696; Book. 76; English vol. 7; Book. 71; Hadees. 599]

(He was a slave & had to pay taxes to his master).

20. Hazrat Ibn Abbas & Anas Bin ﷺ Malik said that Nabi ﷺ under went Hijamah & paid the person & never with hold the wages of anyone & put by medicine in the nostril.

[Muslim: 1202, 1577 d; Book. 39; English Book. 26; Hadees. 5474, 5475]

21. Narrated by Aun Bin Abu Juhaifa that I saw my father buying a slave whose profession was cupping and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, Nabi ﷺ prohibited taking money for blood, the price of a dog and the earnings of a slave-girl by prostitution; he cursed her who (do) tattooing and her who gets tattooed, the eater of Riba (usury) and the maker of pictures."

[Bukhari: 2238; Book. 34; English vol. 3; Book. 34; Hadees. 440]

Please Note:

At Nabi ﷺ's time the price for Hijamah (الحجامة) doing was never fixed, & whatever the person was given to do Hijamah (الحجامة) (Wet Cupping), use to except happily. *[Islamic medicine by Yusuf Al-Hajj Ahmad]*

On Mehraaj night: -

22. Hazrat Anas Bin Malik ﷺ says that Nabi ﷺ said: "On the Night of Me'raaj (ليلة الإسراء) every group of Angels (الملائكة) (farishtaas) I passed, said to me, tell your ummat to use Hijamah (الحجامة).

[Ibn Ma-Jah: 3608; Book. 31; English vol. 4; Book. 31, Hadees. 3479]

23. Hazrat Ibn Masud ﷺ says that Nabi ﷺ said that during the Night of Mehraaj every group of Angels (Farishtaas) that I passed said to me: O' Muhammed ﷺ! Order your Ummat to use Hijamah (الحجامة).

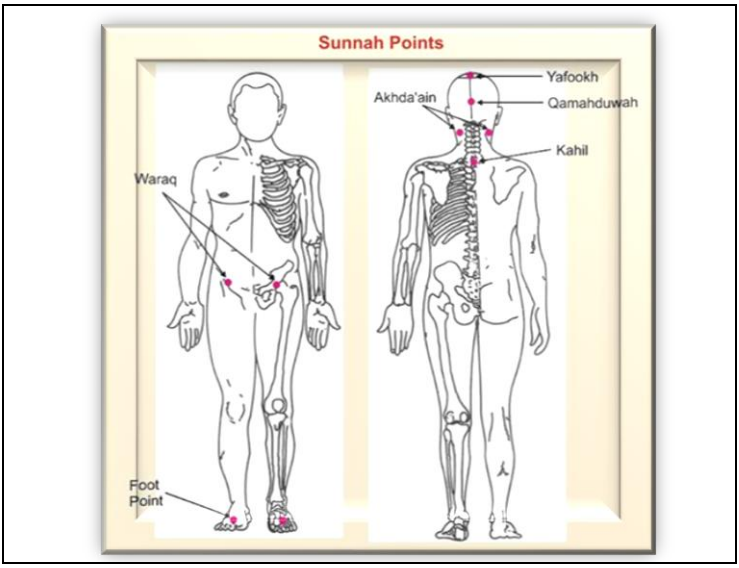
[Tirmizi: 2190; Book. 28; English vol. 4; Book. 2, Hadees. 2052]

24. Hazrat Ibn Abbas & Anas Bin Malik ﷺ says that Nabi ﷺ said: "What a nice salve is the cupper (person who does Hijamah (الحجامة) (Wet Cupping)) & removes toxins from blood, lightens his back & sharpens his eye sight & said, that at the Night of Mehraaj every

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group of Angels (Farishtaas) that I passed said "O Muhammad ﷺ! You should undergo Hijamah (cupping).

[Ibn Ma-jah: 3606, 3607; Book. 31; English vol. 4; Book no. 31, Hadees. 3477, 3478]



Sites on which Prophet ﷺ underwent Hijamah (Wet Cupping): -

25. Hazrat Anas Bin Malik رضی اللہ عنہ says that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) on his (respected) top of foot, due to pain in his foot, in the state of Ihram.

[Abu Dawud: 1837; Book. 11; English Book. 10; Hadees. 1833]

26. Hazrat Abdullah Ibn Abbas رضی اللہ عنہما says that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) on his (respected) middle head, in the state of Ihram, due to headache.

[Abu Dawud: 1836; Book. 11; English Book. 10; Hadees. 1832]

27. Narrated by Jabir Ibn Abdullah رضی اللہ عنہ Nabi ﷺ had him cupped above the thigh for a contusion from which he suffered.

[Abu Dawud: 3863; Book. 29; English Book. 28; Hadees. 3854]

(Contusion is an internal injury with bluish bruising).

28. Narrated by Hazrat Abdullah Bin Buhainah رضی اللہ عنہ says that Nabi ﷺ underwent Hijamah (الحجامة) on the Centre of his head (Yafookh) and he was in Ihraam, while his journey to Makkah (Name of the place where they stopped is mentioned as lahyi jamal). Ibn Abbas further

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said: Nabi ﷺ was cupped on his head for unilateral (one sided) headache while he was in a state of Ihram.

[Bukhari: 5698, 5699, 5700, 5701; Book. 76; English vol. 7; Book. 71; Hadees. 601, 602]

29. Narrated by Anas ؓ that Nabi ﷺ would get hijamah done on his jugular veins (sides of neck) & upper back & he would undergo it on 17th or 19th or 21st. *[Tirmizi: 2189; Book. 28; English vol. 4; Book. 28, Hadees. 2051]*

30. Narrated by Salmah رضی اللہ عنہا the maid-servant of Nabi ﷺ said: No one complained to Nabi ﷺ of a headache but he told him to get himself Hijamah (wet cupping), or of a pain in his legs but he told him to dye them with henna.

[Abu Dawud: 3858; Book. 29; English Book. 28; Hadees. 3849]

31. Hazrat Jabir ؓ says that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) because of bruising; He ﷺ suffered due to a fall.

[Ibn Ma-jah: 3614; Book. 31; English vol. 4; Book. 31, Hadees. 3485]

32. Hazrat Abdullah Ibn Umar رضی اللہ عنہما reports that Nabi ﷺ underwent Hijamah (الحجامة) on his head & use to call the region *UMM MUGHEETH (the place at the top of the head).* *[Al-Jaam'e Al-Sageer: 4804]*

33. Hazrat Abu Kabsha Ansari ؓ says that Nabi ﷺ use to undergo Hijamah (الحجامة) (Wet Cupping) on head & upper back (KAHIL) (between the two shoulders) & use to say that the person who undergoes Hijamah (الحجامة) at these parts & removes his blood, now it does not matter if he does not seek treatment for anything else. *(After Hijamah).* *[Ibn Ma-jah: 3613; Book. 31; English vol. 4; Book. 31, Hadees. 3484]*

34. Hazrat Abu Rehmaan Bin Abi Laila ؓ said that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) on His respected Head because somebody did Saher (Black Magic). *[Zaad Al-Maad 125/4]*

35. Hazrat Ali ؓ says that Hazrat Jibrail ؑ (head of Angels) brought the message to Nabi ﷺ: "Do Hijamah at Neck (Akhda'ah) (posterior jugular vein) & upper back between the shoulders. (KAHIL).

[Ibn Ma-jah: 3611; Book. 31; English vol. 4; Book. 31, Hadees. 3482]

36. It is mentioned in Tabraani that Nabi ﷺ underwent Hijamah (wet cupping) on the Qamahduwah (above the nape cavity of neck), for it cures seventy two kinds of ailments. *[Tabraani]*

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37. It is mentioned in Abdul Razzaq (A Book Of Hadees) that In Qazawah khybre, Nabi ﷺ was poisoned by a Jewish woman in roasted meat of Sheep, he underwent Hijamah at 3 point on the kahil, (upper part of back) (It is believed that 1st cup was applied on Kahil (upper back), 2nd behind the heart (at the left of kahil), & the 3rd was either a little bit lower to this point or on the right side of the kahil, Allah ﷻ knows the best). *[Musannaf Abdul Razzaq]*

Week days & Hijamah: -

38. Hazrat Ibn Umar رضی اللہ عنہما said: 'O Nafi'! The blood is boiling in me. Bring me a cupper but let it be someone gentle if you can and let him be a young man, not an old man or a boy, for I heard' Nabi ﷺ saying that Hijamah (الحجامة) on empty stomach is best, in it, there is cure & blessings, it improves intellect & memory & further said do (undergo) Hijamah (الحجامة) yourselves with blessings of Allah ﷻ on thursday & keep away from Hijamah (الحجامة) on wednesday, friday, saturday & sunday (to be safe) & said perform Hijamah (الحجامة) on monday & tuesday for it is the days Allah ﷻ saved Hazrat Ayyub علیہ السلام from a trail (aazmaeesh) & he was inflicted with the trail on wednesday & said You will not find (skin diseases like) Juzaam & Barss, except on Wednesday (or Wednesday night).

[Ibn Ma-jah: 3616, 3617; Book. 31; English vol. 4; Book. 31, Hadees. 3487, 3488]

Please note many scholars advice not to shave hairs on Wednesday.

39. Hazrat Abu Hurairah رضی اللہ عنہ saying that "Who under goes Hijamah (الحجامة) on Wednesday & if, he suffers from (skin diseases like) Barss (برص) or Bayadh (بیاض) (Vitiligo), than he should scold himself.

[Musnad Bazzar: 3022]

40. Hazrat Kabshah رضی اللہ عنہا (daughter of Abu Bakkar رضی اللہ عنہ) says that her father forbid his family for Hijamah (الحجامة) on Tuesday & used to assert on the authority of Nabi ﷺ that that Tuesday is the day of blood in which there is an hour when it does not stop.

[Abu Dawud: 3862; Book. 29; English Book. 28; Hadees. 3853]

Month Days for Hijamah (الحجامة): -

41. Hazrat Anas Bin Malik رضی اللہ عنہ says that Nabi ﷺ said those who intend to do Hijamah (الحجامة) (Wet Cupping) seek out the seventeenth,

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nineteenth or twenty-first (of the month); and let none of you allow his blood to rage so that it kills him."

[Ibn Ma-jah: 3615; Book. 31; English vol. 4; Book. 31, Hadees. 3486]

42. Hazrat Abu Hurairah ﷺ says that Rasoolullah ﷺ said that If anyone has himself cupped on the 17th, 19th and 21st it will be a remedy for every disease (Islamic dates).

[Abu Dawud: 3861; Book. 29; English Book. 28; Hadees. 3852]

43. Hazrat Ibn Abbas رضى الله عنهما says that Rasoolullah ﷺ said: "When I went to Mehraaj, the groups of Angels I passed said undergo Hijamah (الحجامة) & the best days are 17th or 19th or 21st (of Islamic dates). *[Tirmizi: 2191; Book. 28; English vol. 4; Book. 2, Hadees. 2051]*

Hijamah for poisoning: -

44. It is mentioned in Abdul Razzaq (A Book Of Hadees) that In Qazawah khybre, Nabi ﷺ was poisoned by a Jewish woman in roasted meat of sheep, He ﷺ underwent Hijamah at 3 point on the kahil, (upper part of back) (It is believed that 1st cup was applied on Kahil (upper back), 2nd behind the heart (at the left of kahil), & the 3rd was either a little bit lower to this point or on the right side of the kahil, Allah ﷻ knows the best). *[Musannaf Abdul Razzaq]*

45. Narrated by Abu Hurairah ﷺ: A Jewish presented a poisoned sheep to Nabi ﷺ but He ﷺ did not interfere with her. Abu Dawud said: The Jewish who poisoned was sister of Marhab.

[Abu Dawud: 4509; Book. 41; English Book. 40; Hadees. 4494]

46. Narrated by Anas Bin Malik ﷺ: A Jewish brought a poisoned (cooked) sheep for Nabi ﷺ who ate from it. She was brought to Nabi ﷺ and He ﷺ was asked, "Shall we kill her?" He ﷺ said: "No." I continued to see the effect of the poison on the palate of the mouth of Nabi ﷺ. *[Bukhari: 2617; Book. 51; English vol. 3; Book. 47; Hadees. 786]*

47. Hazrat Ibn Abbas رضى الله عنهما says that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) because of pain due to poisoned meat.

[Hasan Ahmed 1/305]

Hijamah for (Saher) Black magic: -

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48. Hazrat Abdul Rehmaan Bin Abi Laila ﷺ said that Nabi ﷺ underwent Hijamah (الحجامة) (Wet Cupping) on his respected head because somebody did Saher (Black Magic). *[Zaad Al-Maad 125/4]*

4 (four) best treatments: -

49. Hazrat Ibn Abbas رضى الله عنهما says that Rasoolullah ﷺ said that "Amongst the treatment you do, the best is:

- ☞ To put medicine (دواء) in nose (السعوط),
- ☞ To put medicine (دواء) in one side of mouth (اللدود),
- ☞ Hijamah (الحجامة) (Cupping) &
- ☞ Walking (المشى).

[Tirmizi: 2184; Book. 28; English vol. 4; Book. 2, Hadees. 2047]

Hijamah on Fasting: -

50. Narrated by Hazrat Saubaan ﷺ that "I heard Nabi ﷺ saying "The cupper and the one for whom cupping is done both break their fast" *[Ibn Ma-Jah: 1750; Book. 7; English vol. 1; Book. 7, Hadees. 1680]*

(Please note we can do Hijamah while fasting only if it is very much needed else the cupper & the patient both, fast will break).

51. Anas ﷺ narrated, wet cupping was disliked for the one who is fasting was when Jafar Bin Abi Talib ﷺ had himself cupped while fasting and Nabi ﷺ came across him and said, "Those two have broken their fast (meaning Jafar and the man who was cupping him.)" But later Nabi ﷺ allowed cupping for the one who are fasting. Anas ﷺ used to have him cupped while he was fasting.

[Bulugh Al-Maram: 667; Book. 5; English Book. 5, Hadees. 688]

(Related by Ad-Daraqutni, who regarded it as a strong Hadees).

52. Narrated by Ibn Abbas رضي الله عنهما Nabi ﷺ was cupped while He ﷺ was fasting. *[Bukhari: 5694; Book. 76; English vol. 7; Book. 71; Hadees. 597]*

53. Ibn Abbas رضى الله عنهما narrated Nabi ﷺ was cupped while he was fasting and in Ihram. *[Tirmizi: 775; Book. 8; English vol. 2; Book. 3, Hadees. 775]*

Bath after Hijamah: -

54. Narrated by A'isha رضى الله عنها that Nabi ﷺ used to take a bath from four things; after sexual intercourse, on Fridays, after extracting

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blood from his body and after washing a dead body. *[Bulugh Al-Maram: 112; Book. 1, English Book. 1, Hadees. 120]*

Questions & Answers About Hijamah

Question No. 1: Which are the best days of the week for cupping (hijamah)? Can cupping (hijamah) be performed on 17th, 19th and 21st if they come on Wednesday?

Answer No. 1: The best days for cupping (Hijamah) are Monday, Tuesday and Thursday and there is a prohibition (not allowed) for cupping (Hijamah) on Friday, Saturday and Sunday. However, cupping (Hijamah) can be performed, if it is very much needed or due to sickness, on these days *(on Friday, Saturday and Sunday)*. But on Wednesday, hijamah is not allowed to be performed at all, if the 17th, 19th and 21st comes on Wednesday then one must not perform (cupping) hijamah on this day due to the prohibition. If the 17th, 19th and 21st day comes on Friday, Saturday or Sunday then you can perform hijamah, only if it is necessary due to urgent need. Nabi ﷺ said "Whoever performs (cupping) hijamah on the 17th, 19th or 21st day (of Islamic dates) then it is a cure for every disease".

[Abu Dawud: 3861; Book. 29; English vol. 28; Hadees. 3852]

Question No. 2: What is the rule for performing cupping (hijamah) on Wednesday and Wednesday night (which precedes it)?

Answer No. 2: (Wet Cupping) Hijamah is prohibited on Wednesday due to a strong prohibition of (Wet cupping) hijamah on that day and its' night should not be done at all. *(Refer Hadees no. 38)*.

Question No. 3: What are the rules to perform Hijamah on Friday, Saturday and Sunday and their nights?

Answer No. 3: It is not allowed (prohibited) Hijamah on these days. However, when there is urgent need of Hijamah for a sick person then Hijamah can be performed on these days.

Question No. 4: What are the rules for performing Hijamah on the nights of Monday, Tuesday and Thursday?

Answer No. 4: It is allowed to perform Hijamah on these days. Thursday is best, than Monday & Tuesday is the last option. However try to avoid Tuesday also as this is day of blood & bleeding may not stop soon.

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Question No. 5: Are these following places from the Sunnah point:

a) Al-Kaahil | *b) Al-Akhda'ain* | *c) Top of the head Umm Mugheeth*

Answer No. 5: These are from the main points for hijamah and they are reported in the Sunnah. Hijamah is performed wherever it is required, such as the top and bottom of one's back, the middle of one's shin, or the back of one's heel.

Question No. 6: Are there any other Sunnah points for hijamah?

Answer No. 6: It is reported that Nabi ﷺ performed hijamah at the back of the heel due to pain being present there. *(See diagram of Sunnah points).*

Question No. 7: Is it from the Sunnah to keep repeating the hijamah every month or every year if the person is ill or not ill?

Answer No. 7: For a normal person it is good to do Hijamah every three months. As for the sick person then every month because cupping (Hijamah) is considered from the Prophetic medicine.

Question No. 8: Is it from the Sunnah to have a bath after Hijamah and after how many hours should one take a bath?

Answer No. 8: It is good to take bath after Hijamah as the Hadees mentions. But the person should take care of the cut region and apply antiseptic ointment or olive oil.

Hadees: - Narrated by A'isha رضى الله عنها that Nabi ﷺ used to take a bath from four things; after sexual intercourse, on Fridays, after extracting blood from his body and after washing a dead body.

[Bulugh Al-Muram: 112; Book. 1, English Book. 1; Hadees. 120]

Question No. 9: Are there any signs that a person is affected with magic, jealousy toward him/her, or evil eye (nazar) after Hijamah?

Answer No. 9: In most cases the person who is affected by magic or etc., will vomit after cupping (Hijamah) and sweat much. And may find it very difficult to continue hijamah, but should undergo Hijamah.

Question No. 10: What does the following signs in the blood means; bubbles, strands of blood, white strands, blood bubbling over?

Answer No. 10: Bubbles: Could be due to air coming out due to hair or a broken cup. Strands of blood: Proof that the blood is not clean or the

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blood is clotting quickly due to blood clots in the body. White strands. This seems to be due to a particular disease and infected blood.

Concepts of Ibn Al Qayyim ؒ about Hijamah: -

He was a pioneer of His time as Hakim & etc., he considered concepts of Ibn Sina ؒ

1. Hijamah purifies the superficial surface of the body & is safe for children, old, weak etc.
2. It is best in hot climate and diseases due to hot climate. (For blood pressure, heart diseases, lungs diseases etc.).
3. It is Mustahaab.
4. Select the site according the diseases.
5. It is better to do in morning and on empty stomach.
6. Afternoon will be ok.
7. It is Mustahaab to do on Monday, Tuesday and Thursday.
8. And try to avoid on Wednesday, Friday & Saturday.
9. Do not do Hijamah immediately after bath.
10. It is better in summer & hot countries.

Other Rules: -

1. Do not drink alcohol, tobacco or etc. for least 24 hours before & after Hijamah.
2. Do not drink cold water or cold drinks for at least 24 hours before & after Hijamah.
3. Do not have sex for at least 24 hours before & after Hijamah.
4. Clean the site with anti-septic lotion & powders or olive oil before & after Hijamah.
5. Apply a small bandage at the site after Hijamah cuts.
6. Choose the site according to diseases & pain.
7. Upper back, shoulder, below neck & sides of neck are site of choice.
8. Toxins of body get collected at the upper back region, so Hijamah is done mostly on upper back.
9. Sites of acupuncture can be considered.
10. It corrects the lymphatic & blood flow.
11. Do not eat or drink immediately before & after Hijamah.

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Scientific benefits of Hijamah: -

1. Makes the blood pressure normal.
2. Can be used in eclampsia, chronic poisoning, polycythaemia & mal functioning of right or left heart.
3. Good in nephritis, blood diseases, pain, neuralgia, sciatica, rheumatic diseases, rheumatoid arthritis, diabetes, venous diseases, varicose vein, lymph edema, gouts, piles, B.H.P, thyroidism, low libido, gastric ulcers, bed wetting.
4. Atherosclerosis, obesity, migraine, eye diseases, liver diseases, convulsion, menstrual disorders.
5. Degenerative diseases of brain, psoriasis, uterine bleeding, emaciation, fibroids, elephantiasis, hemiplegia etc.

Contraindications: -

(Means where Hijamah should not be under gone).

1. Low blood pressure, weak heart function.
2. Very weak person.
3. Fever, motions, vomiting, afraid.
4. HIV, hepatitis.
5. Immediately after bath, meals & sex.
6. Dialysis, valvular diseases of heart.
7. Haemophillia, allergy.
8. Anaemia, bleeding disorders, improper clotting time.
9. Unconsciousness & fits.
10. Patient taking heavy dose of aspirin, clopidrogel or warfarin.
11. Dengue, malaria, typhoid, chickengunya.
12. Pregnancy.

Cut for Hijamah: -

Incision (cuts of Hijamah): -

It is better to cut the site according to lines of langerhans. Means in the direction & shape of below given lines *(Because the Healing is faster & scars are less after Hijamah)*.

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Science & Hadees regarding Hijamah: -

Some of the scientific aspects regarding the mode of action of Hijamah (Cupping Therapy) as follows: -

Dr. Naseer Saleh has written that: Hijamah (cupping therapy) is the process to extract nitrate toxicosis in humans which occurs through enter hepatic metabolism of nitrates to ammonia, with nitrite being an intermediate (Nitrites oxidize) the iron atoms in hemoglobin from ferrous iron (Fe2+) to ferric iron (Fe3+).

An Egyptian Physician *Dr. Sahbaa* has written that Cupping exerts marked improvement on the clinical condition of patients especially visual analogue, scale of pain, it significantly reduces the laboratory markers of disease activity and it modulates the immune cellular conditions particularly of innate immune response NK (natural killers) cell % and adaptive cellular immune response SIL-2R.

Dr. Katase from Osaka University maintained: Hijamah (cupping) influences the composition of blood as it increases red and white blood cells and changes acidic blood into alkaline or neutral blood, resulting in its purification. It also cleanses the body of accumulated irritants that cause inflammation.

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In the British Medical Journal Feb. 23, 1924 P; 352, *Dr. Robert J. Simons* (French) has concluded that cupping is worthy of a place in modern therapeutics on the basis of following reasons:

After performing cupping, we observe that the colour of the skin changes from clear pink to dark red, due to extravasations of blood from the capillaries into the flesh. This deep tissue blood falls into decay; the red globules break up and set free the antitoxins that impregnate them. Besides that, we observe extensive polynucleosis, which enables the patient to resist infectious pathogens. In surgery, cupping is used in the treatment of deep abscesses, boils and anthrax after the incision. It draws up the matter, almost without pain and allows rapid healing of the wound.

In the Internet Journal of Alternative Medicine. 2007 Volume 4 Number 1, it is stated: At a biological level, similar to acupressure and acupuncture, cupping therapy works by stimulating or activating:

(1) The immune system;
(2) Encephalin secretion;
(3) Neurotransmitter release;
(4) Vasoconstriction and vasodilatation
(5) The gates for pain in the CNS which interpret the pain sensation *(NIH Consensus Development Panel, 1998)*.

Lastly, it is believed that stimulation of cupping points can lead to the pain gates being overwhelmed by the increasing frequency of impulses, ultimately leading to closure of the gates and hence reduction in pain (Oumeish, 1998; Cad well, 1998).

In the *American Journal of Chinese Medicine*, Vol. 36, No. 1, p 42, it has been written that the mechanism of wet-cupping is dominated by influences in neural, hematological and immune system functioning.

In the Neural System, the main effect is likely regulation of neurotransmitters and hormones such as serotonin (of platelet), dopamine, endorphin, CGRP (Calcitoni-Gene Related Peptide) and acetylcholine. Moreover, it seems that wet-cupping has an effect on the negative charge of neuronal cells.

In the hematological system, the main effect is likely via two pathways:

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(a) Regulation of coagulation and anti-coagulation systems (*e.g.* decrease in the level of hematological element such as fibrinogen) and

(b) decrease in the HCT (Hematocrit), followed by increase in the flow of blood and in the end organ oxygenation.

In the immune system, the main effect is likely via three pathways:

(a) Irritation of the immune system by producing local artificial inflammation, followed by activation of the complementary system and increase in the level of immune products such as interferon and TNF (Tumor Necrotizing Factor);

(b) Effect on the thymus;

(c) Control of traffic of lymph and an increase in the flow of lymph in lymph vessels.

Now let us revive the forgotten Sunnah of Our Beloved Prophet ﷺ and get blessings of Allah ﷻ in this world and Hereafter.

Conclusion of Hadees: -

1. Hijamah (cupping) is among the best treatment for various health problems. Please refer question & answer block.

Blood Donation & Transfusion: -

Dear brother! You should know that the medical treatment should be done by permissible means of Islam. It is known that using shed blood is forbidden as mentioned in The Qur'an, Allah ﷻ Says in ***Chapter no. 2 (Surah) Baqarah verse no. 173: -***

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah ﷻ (or has been slaughtered for idols, etc., on which Allah ﷻ 's Name has not been mentioned while slaughtering).

Allah ﷻ also says in ***Chapter No. 5 (Surah) Maidah verse no. 3: -***

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حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَآ أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَآ أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ ۗ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ

Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah ﷻ, or has been slaughtered for idols, etc., or on which Allah ﷻ 's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death)

Important point: - But if a person is compelled to use the blood of a person and there is no other way for his treatment, then using it is permissible provided that medical authorities confirm that this is the only way for this treatment. Because Allah ﷻ further says in ***Chapter No. 2 (Surah) Baqarah verse no. 173*** after declaring it forbidden:

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah ﷻ is Oft-Forgiving, Most Merciful.

Further Allah ﷻ Says in ***Chapter No. 6 (Surah) An'aam verse no. 119: -***

وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا
لَّيُضِلُّونَ بِأَهْوَآئِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

Therefore, one can donate his blood if this does not cause him any harm. It is permissible also to make this request from a Muslim or someone else for the purpose of saving the lives of compelled people

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be they Muslims or non-Muslims who are not in a state of war with Muslims.

Therefore, whoever donates his blood to save the lives of people, indeed, he gets a good reward for that if he does so for the sake of Allah ﷻ. He Says:

In ***Chapter No. 6 (Surah) An'aam verse no. 160: -***

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦٠﴾

Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah ﷻ and His Messenger ﷺ) shall have ten times the like thereof to his credit and whoever brings an evil deed (polytheism, disbelief, hypocrisy and deeds of disobedience to Allah ﷻ and His Messenger ﷺ shall have only the recompense of the like thereof and they will not be wronged.

Allah ﷻ also says in ***Chapter No. 99 (Surah) Az-zalzala verse no. 7 & 8: -***

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ﴿٨﴾

So whomsoever does good equal to the weight of an atom (or a small ant), shall see it. And whomsoever does evil equal to the weight of an atom (or a small ant), shall see it.

No one knows the amount of reward Allah ﷻ will grant him for this act.

[Fatwa no. 87533; date 3rd Rabee' Al-Awwal 1425; 22-4-2004]

Question & Answer on Blood Donation & Blood Transfusion: -

Answered by Mufti Muhammad Ibn Adam, Darul Iftaa (Leicester, UK).

Question: - We are from local newspaper based in Blackburn targeting the Asian communities in Lancashire and Greater Manchester. We have worked with the National Blood Service in promoting the donating of blood and as you will be aware there are misconcepts within the Muslim community on blood & organ donation. We would like you to provide us the Islamic view on this issue so we can try to tackle this topic through editorial and informative articles.

Answer: - In the name of Allah ﷻ, Most Compassionate, Most Merciful, It is a well-known principle of Shariah that all the organs and parts of a human body whether one is a Muslim or a non-Muslim are sacred and must not be tampered with. To take benefit from any part of a human without a need is

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unlawful (haram). This also includes blood, for it is an integral part of a human. There are two reasons for the impermissibility of taking benefit from another person's blood. Firstly, it is sacred like all other parts of a human. Allah ﷻ Most High says: وَلَقَدْ كَرَّمْنَا بَنِيْ آدَمَ "And verily we have honored the children of Adam".

[Chapter No. 17 (Surah) Bani Israeel verse no. 70]

However, Islam is a religion of mercy and caters to all the problems faced by humanity. It acknowledges the needs of people, thus gives concessions and dispensations wherever needed. Allah ﷻ Most High says: لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا "On no soul does Allah ﷻ place a burden greater than it can bear" ***[Chapter No. 2 (Surah) Baqarah verse no. 286]*** The famous principle of Fiqh states: "Necessity makes prohibition lawful".

[Abu Nuaim, al-Ashbah wal-Naza'ir, Page: 85]

Hence, it can be said that blood transfusion is lawful as a necessity just as Islamic law has permitted women's milk for infants out of necessity, despite it being part of a human body.

The second reason is the impurity of blood. This has been discussed earlier that impure and unlawful things become permissible in cases of need and necessity.

In light of the foregoing, it would be permitted to donate and transfuse blood under the following conditions: -

a) The donor is mature and sane.

b) The donor willingly donates his blood. If he is compelled to do so, it will not be permissible.

c) There is no apparent risk to the life or health of the donor.

d) There is absolute necessity in donating blood in that there is a definite risk to the life of a patient and in the opinion of the medical expert, there is no other way in saving his/her life.

e) There is a need for it, that is, there is no risk to the life, but in the opinion of the experts, restoration of health may not be possible without it.

f) There is no reasonable alternative.

g) It is not for the sake of beautification or any other additional benefit.

h) Transfusion of blood must not be carried out by way of buying and selling, for trading in human parts is never permissible. However, if one is in need of blood desperately and the only means to obtain the

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blood is to purchase it, then only will it be permissible to pay for the blood. This is discussed further in the following section.

Question: - Is there anything wrong with donating blood to non-Muslims?

Answer: - Donating blood to whoever is in need is permissible as long as the person in need does not display explicit enmity and hatred toward Islam and Muslims. However, it is not necessary to ask about the status of the beneficiary; rather, it is allowed to donate unless proven otherwise.

Dr. Moin Khalid Al-Qudah: -

Question: - The procedure for donating platelets is this: Blood is removed from the body. The removed blood is put into a machine - a centrifuge - that removes the platelets. Then, the remains are infused into the body of the donor. Is donating in this method permissible?

Answer: - Donating blood is permissible according to the resolutions of the fiqh assemblies and boards of grand scholars, etc. and this way of donating platelets is considered by the experts to be a safe way of doing that. Therefore, it is permissible.

The above ruling is but out of recognition for the necessity of these procedures for the preservation of life - a prime Islamic objective; this would not be allowed without a legitimate need.

Dr. Hatem al-Haj: -

Question: - What is the Islamic ruling on blood donation? Specifically, I am referring to donating blood in America and knowing it will probably go to non-Muslims.

Answer: - It is permissible for a Muslim to donate blood to a non-Muslim, except when that non-Muslim is known to be in a position of fighting the Muslims (either by belonging to a state which is in a state of war with Muslims or by supporting aggression towards them). In such a case it is not permissible to donate blood, because this will help them to fight Muslims. If the Muslim has no way of knowing to whom his blood will go, he should act according to what he thinks is most likely to happen. If he thinks that it is most likely to go to a kaafir who is not fighting the Muslims, it is permitted to donate and otherwise it is not.

[Fataawaa Islaamiyyah, Al-Jame'Al-Musnad, 4/415]

Question: - Is it permissible for me to donate blood to a sick person who is about to die and is not a Muslim? Praise is to Allah ﷻ. I do not know of any reason why one cannot do that, because Allah ﷻ, may He be glorified and

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exalted, says in His Holy Book in ***Chapter No. 60 (Surah) Al-Mumtahinah verse no. 8: -***

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝

Allah ﷻ does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah ﷻ loves those who deal with equity.

Answer: - Allah ﷻ is telling us that with regard to those disbelievers who do not fight us or drive us out of our homes, He does not forbid us to be kind to them, treat them nicely and help the one who is in urgent need of help. The mother of Asma' Bint Abu Bakr رضی اللہ عنہا came when she was still a disbeliever to her daughter in Madinah, at the time of the truce between the Prophet ﷺ and the people of Makkah, to ask her to uphold ties of kinship. Asma' consulted the Prophet ﷺ about that and He ﷺ told her to uphold ties of kinship with her and said: "Uphold ties of kinship with your mother" when she was still a disbeliever.

So if a Non-Muslim who is living under Muslim rule or a non-Muslim who is on peaceful terms with us, with no war between him and us, is in need of that, there is nothing wrong with giving blood to him as an act of charity and you will be rewarded for that, because there is nothing wrong with giving aid to one who is in need of charity.

[Shaykh 'Abd Al-'Azeez Ibn Baaz], [Fataawa Noor 'ala al-Darb, 1/292, 293]

Question: - The blood bank gives gifts to blood donors, such as prayer-rugs, key-rings or some money. Please tell us what Islam says about these gifts.

Answer: - It is not permissible to sell blood, because read the Hadees

Narrated by Aun Bin Abu Juhaifa that I saw my father buying a slave whose profession was cupping and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, Nabi ﷺ prohibited taking money for blood, the price of a dog and the earnings of a slave-girl by prostitution; he cursed her who (do) tattooing and her who gets tattooed, the eater of Riba (usury) and the maker of pictures."

[Bukhari: 2238; Book. 34; English vol. 3; Book. 34; Hadees. 440]

Al-Haafiz said in Al-Fath: What is meant by the prohibition of blood is the same as the prohibition of dead meat and pork. It is haraam according to scholarly consensus, *i.e.* selling blood and taking its price. And Allah ﷻ knows best.

[Fataawaa al-Lajnah al-Daa'imah, 13/71]

…….This lesson has 54 Hadees…

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Lesson no. 18 Sleeping Habits of Nabi ﷺ: -

Do not leave the fire lamp lighted on while sleep: -

1. Narrated by Saalem ﷺ, from his father that Nabi ﷺ said: "Do not leave fire (lamps lighted) in your houses when you go to sleep".

[Ibn Ma-jah: 3769; Book. 33; English vol. 5; Book. 33, Hadees: 3769]

2. Narrated by Abu Musa ﷺ that Nabi ﷺ said: "Fire is enemy to you when you go to sleep, extinguish it".

[Ibn Ma-jah: 3770; Book. 33; English vol. 5; Book. 33, Hadees. 3770]

Disliking talking after & sleeping before Isha Salah: -

3. Narrated by Abu Barza ﷺ that Nabi ﷺ disliked sleeping before Isha salah & to talk after it. *[Bukhari: 568; Book. 9; English vol. 1; Book. 10; Hadees. 543]*

Sleep early & offer Tahajjud: -

4. Narrated by Al-Aswad that A'isha رضى الله عنها replied to his question, that Nabi ﷺ used to sleep in the early part of the night & would woke up *(in the beginning)* at the latter part & used to pray (Tahajjud) & then return to his bed till Mu'azzin called Azaan, He use to get for Fajar Salah. *[Bukhari: 1146; Book. 19; English vol. 2; Book. 21; Hadees. 247]*

While Sleeping: -

5. Narrated by Jabir ﷺ that: "I heard Nabi ﷺ say, 'You should use antimony (surma/kohl) when you go to sleep, for it improves the eyesight & makes the hair (eyelashes) grow'.

[Ibn Ma-jah: 3625; Book no. 31; English vol. 4; Book. 31; Hadees. 3496]

6. Nabi ﷺ taught us to wash hands before going to sleep & said do not go to sleep with bad smell on hands, if something happens blame yourself only (if bad smell is present on hands).

[Ibn Ma-jah: 3421 & 3422; Book. 29; English vol. 4; Book 29; Hadees. 3296 & 3297]

Recitation before sleep: -

7. Narrated by Irbad Bin Saariyah ﷺ that Nabi ﷺ would recite the Musabbihat (Chapters 17, 57, 59, 61-64 & 87) before sleep & say "Indeed there is an Ayah (verses) in them that is better than one thousand Ayat (verses).

[Tirmizi: 3171; Book. 45, English vol. 5; Book. 42, Hadees. 2921]

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8. Narrated by Huzaifa ﷺ that whenever Nabi ﷺ intended to go to bed, He ﷺ would recite: " بِاسْمِكَ اَللّٰهُمَّ أَمُوْتُ وَأَحْيَا "

With Your name, O Allah ﷻ, I die & I live

And when He ﷺ woke up from His sleep, He ﷺ would say:

" اَلْحَمْدُ لِلّٰهِ الَّذِىْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُوْرُ "

"Bismika Allahumma amutu wa ahya

All the Praises are for Allah ﷻ Who has made us alive after He made us die (sleep) & unto Him is the Resurrection

[Bukhari: 6324; Book. 80; English vol. 8; Book. 75; Hadees. 336]

9. Narrated by Hafsah رضی اللہ عنہا that when Nabi ﷺ wanted to go to sleep, He ﷺ use to put His Right Hand under His Cheek & would then say three times: اَللّٰهُمَّ قِنِىْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allah ﷻ, guard me from Thy punishment on the day when Thou raises up Thy servants

[Abu Dawud: 5045; Book. 43; English Book. 42; Hadees. 5027]

10. Hazrat Bara' Bin Aazib ﷺ says that Nabi ﷺ used to lay his head upon his right hand at the time of sleeping, & recited:

رَبِّ قِنِىْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

My Lord, safeguard me from Your punishment the Day You resurrect Your slaves.

[Tirmizi: 3399; Book. 48; English vol. 45; Book. 6, Hadees. 3399]

11. Narrated by Bara Bin Aazib ﷺ that Nabi ﷺ said: "O so-and-so, whenever you go to your bed (for sleeping) recite: -

اَللّٰهُمَّ أَسْلَمْتُ نَفْسِىْ إِلَيْكَ، وَوَجَّهْتُ وَجْهِى إِلَيْكَ وَفَوَّضْتُ أَمْرِى إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِى إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِىْ أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِىْ أَرْسَلْتَ. فَإِنَّكَ إِنْ مُتَّ فِىْ لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ أَجْرًا "

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"O Allah ﷻ, I surrender myself to You, turn my face towards You, entrust all my affairs to You & depend upon You for Your Blessings, both with hope (in You) & fear of You. There is no fleeing from You & there is no place of protection & safety except with You, O Allah ﷻ, I believe in Your Book (the Quran) which You Have Revealed & in Your Prophet (ﷺ) whom You Have Sent.

Make these words the last of your speech, because if you die on that very night, you will die on the Faith (i.e. on the religion of Islam)".

[Bukhari: 7488; Book. 97; English vol. 9; Book. 93; Hadees. 580]

12. Narrated by A'isha رضی الله عنها that when Nabi ﷺ use to go to bed, He ﷺ used to recite Surah Ikhlaas, Falaq & Naas & blew on palms & passed them over His face & those parts of body to which His hands reached & if fell ill His ﷺ use to order me to do the same for Him.

[Bukhari: 5748; Book. 76; English vol. 7; Book. 71; Hadees. 644]

During sleep knots of devil (shaitaan): -

13. Abu Hurairah ﷺ transmitted it from Nabi ﷺ that when any one of you goes to sleep, the devil ties three knots at the back of his neck, sealing every knot with:" You have a long night, so sleep." So if one awakes & mentions Allah ﷻ, a knot will be loosened; if he performs ablution two knots are loosened; & if he prays (all) knots will be loosened & in the morning he will be active & in good spirits; otherwise we will be in bad spirits & sluggish in the morning.

[Muslim: 776; Book. 6; English Book. 4; Hadees. 1702]

Sleeping on the stomach is the worst way to sleep: -

14. Abu Umamah ﷺ says that Nabi ﷺ passed by a sleeping man in the Masjid who was lying on his face (stomach) & He ﷺ touched him with His foot, saying: "Sit up, for this is a hellish kind of sleep (Jahannamiah).

[Ibn Ma-jah: 3725; Book. 33; English vol. 5; Book. 33, Hadees. 3725]

15. Narrated by Qais Bin Tikhfah Al-Ghifari that his father ﷺ said, Nabi ﷺ found me sleeping in the masjid on my stomach. He nudged me with his foot & said: 'Why are you sleeping like this? This is a kind of sleep that Allah ﷻ dislikes,' or 'that Allah ﷻ hates.

[Ibn Ma-jah: 3723; Book. 33; English vol. 5; Book. 33, Hadees. 3723]

About a sleeping person: -

16. Narrated by Abdullah Ibn Abbas رضی الله عنهما that Nabi ﷺ said: Do not pray behind a sleeping or a talking person.

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[Abu Dawud: 694; Book. 2; English Book. 2; Hadees. 694]

About excessive sleep: -

17. Narrated by Jabir Bin Abdullah ﷺ that Nabi ﷺ said: 'The mother of Sulaiman Bin Dawud said to Sulaiman: "O my son, do not sleep too much at night, for sleeping too much at night will leave a man poor on the Day of Resurrection."

[Ibn Ma-jah: 1393; Book. 5; English vol. 1; Book. 5, Hadees. 1332]

If you feel a lot of sleepy: -

18. Abu Hurairah ﷺ reported that Nabi ﷺ said: "When anyone of you stands up for Salah at night & finds it difficult to recite the Qur'an accurately & he is unaware of what he is reciting, he should go back to sleep." *[Riyad As-Salihin: 1186; Book. 9; English Book. 9; Hadees. 196]*

19. Narrated by Saad Bin Jubair, from Al-Aswad Bin Yazid ﷺ, that A'isha رضى الله عنها says that Nabi ﷺ said: 'Whoever has the habit of praying at night but he sleeps & misses it that is a charity that Allah ﷻ has given to him & the reward of his prayer will be recorded for him." *[An-Nasa'i: 1785; Book. 20; English vol. 2; Book. 20, Hadees. 1786]*

After wake up from sleep: -

20. Huzaifa ﷺ reported, that Nabi ﷺ whenever got up (from sleep), He ﷺ would rub His teeth with Miswaak (tooth-stick).

[Riyad As-Salihin: 1197; Book. 9; English Book. 9; Hadees. 207]

21. Narrated by Saalem from his father ﷺ that Nabi ﷺ said: "When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has washed it."

[Ibn Ma-jah: 426; Book. 1; English vol. 1; Book. 1, Hadees. 394]

22. Nabi ﷺ use to pray the two (voluntary Sunnah) Rakat of Fajar (Dawn) & use to lay on His right side" (Means between 2 Sunnah of Fajar & 2 farz of Fajar) & would pray eleven Rakat at night, making them off with one. When He ﷺ finished them He ﷺ would lay down on His Right side".

[Tirmizi: 420, 440; Book. 2, English vol. 1; Book. 2, Hadees. 420, 440]

Separate the beds of 10 years children: -

23. Narrated by Abdullah Ibn Amr Ibn Al-'Aas ﷺ that Nabi ﷺ said: Command your children to pray when they become seven years old & beat them for it (prayer) when they become ten years old; & arrange their beds (to sleep) separately.

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[Abu Dawud: 495; Book. 2; English Book. 2; Hadees. 495]

Sitting or sleeping in half shade & half sun light: -

24. Narrated by Ibn Buraidah ﷺ from his father that Nabi ﷺ disallowed sitting between the shade & the sun"

[Ibn Ma-jah: 3722; Book. 33; English vol. 5; Book. 33, Hadees. 3722]

(This Hadees indicates that it is not allowed to lay or sit while partially in the shade & partially under the sun).

It is Sunnah to dust off the bed before sleeping: -

25. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "When anyone go to bed, should shake out the bed with the inside of the waist sheet, for you does not know what has come on to it after & then should recite:

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name, my Lord, I lie down & in Your name I rise. If you should take my soul then have mercy on it & if You should return my soul then protect it as You protect Your righteous slaves

[Bukhari: 6320; Book. 80; English vol. 8; Book. 75; Hadees. 332]

Evening Nap (siesta) (kailula): -

26. Sahl Bin Saad ﷺ narrated that "We would not have lunch during the time of Nabi ﷺ nor would we have a siesta (Kailula) (evening Nap), until after the Friday prayer."

[Tirmizi: 525; Book. 4, English vol. 1; Book. 4; Hadees. 525]

Mattress of Nabi ﷺ: -

27. Narrated by A'isha رضى الله عنها that the bed mattress of Nabi ﷺ was made of a leather case stuffed with palm fibers.

[Bukhari: 6456; Book. 81; English vol. 8; Book. 76; Hadees. 463]

Recite the following: -

28. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "Whoever recites Ha Mim Al-Mu'min - up to - To Him is the return (chapter 40 verses 1-3) & Ayat Al-Kursi when he reaches the morning, he will be protected by them until the evening. & whoever recites them when

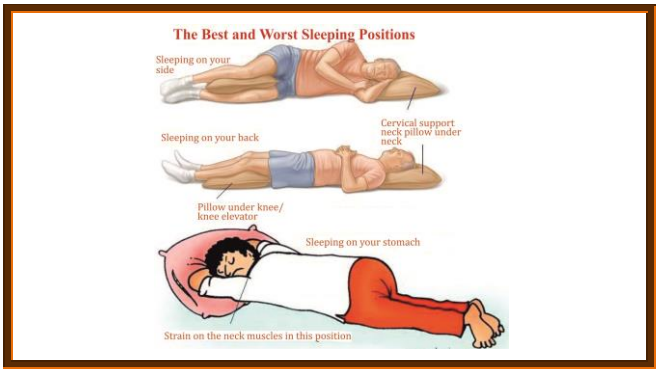
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he reaches the evening, he will be protected by them until the morning." *[Tirmizi: 3120; Book. 45, English vol. 5; Book. 42, Hadees: 2879]*

Science & Hadees: -

Benefits of Sleeping According to Sunnah in the Light of Medical Science: -

Today science tells us the best sleeping position, medical science tells us that it's healthy to sleep on your back or on your right side which we (Muslims) were told more than 1400 years ago by our beloved Prophet Muhammad ﷺ:


The Best and Worst Sleeping Positions
Sleeping on your side
Sleeping on your back
Cervical support neck pillow under neck
Pillow under knee/ knee elevator
Sleeping on your stomach
Strain on the neck muscles in this position

Sleeping on the right side does not let the weight of stomach & intestine to suppress heart, hence blood circulation is not affected. By sleeping on the right side, heart remains on the topside, one will not have a deep sleep. A little noise can prepare someone to face any contingency. It also develops the habit of early morning rise.

Sitting & rubbing the eyes for a while after awaking adjusts the heartbeat according to the new posture, hence it has positive impact on the heart.

Napping after lunch helps to prevent burden on coronary artery. According to cardiologists, having a nap after lunch produces positive effects on heart.

Imam Shaafa'ee states that there are 4 types of sleep: -

To lie on the back-this is the sleep of the Prophet ﷺ's. To sleep on the right side-this is the sleep of the Worshippers. To sleep on the left side-this is the sleep of the rulers. To sleep on the stomach-this is the sleep of the devil.

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[Bukhari: 6456; Book. 81; English vol. 8; Book. 76; Hadees. 463]

Benefits of avoiding soft bed in the Light of Medical Science: -

Backache is often caused by regular use of soft bed as the muscles of back are loosened. The pain gets aggravated on continuous use. Extremely soft & comfortable bed can lead to the inflammation of ureters; hence kidney diseases can be prevented by not using soft bed. The use of soft bed can reduce the gap between the vertebrae. The experts don't recommend it. Infants using soft bed can suffer from deformity of bones, which may lead to disability.

Sleeping on the floor: -

Doctor Nixon says, "When a healthy person sleeps his muscles become relaxed. A comfortable bed is bad for the spinal cord & in my eyes I have met such patients that have been affected with a bad back. Children's bones are weak & if they sleep on soft beds it affects their bones & this will affect them throughout their lives. Soft beds results in back pain as the muscles & back become slack & if soft beds are used regularly then this becomes a regular accordance."

It is Sunnah to dust off the bed before sleeping: -

Narrated by Abu Hurairah ﷺ that Nabi ﷺ said, "When anyone of you go to bed, should shake out the bed with the inside of the waist sheet, for you does not know what has come on to it after & then should recite:

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا،
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

In Your name, my Lord, I lie down & in Your name I rise. If you should take my soul then have mercy on it & if You should return my soul then protect it as You protect Your righteous slaves

[Bukhari: 6320; Book. 80; English vol. 8; Book. 75; Hadees. 332]

Dusting the bed: -

No religion mentions the practice of cleaning the bed before sleeping. Once a person did not wash his hands before sleeping, being cold that day, a snake rested in the bed & bit the person killing him. One may ask

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there are no snakes that roam around freely, however bedbugs that live in the bed may harm you. SUNNAH; Look at the method taught by the Holy Prophet ﷺ more than 1400 years ago. It is Sunnah to dust the bed 3 times before sleeping on it. Ensuring that there are no bedbugs or of the sort resting in the bed! Subhanullah!

It's forbidden & not recommended to sleep on Stomach: -

In the present day science tells us that it's best to sleep on the right side or back & not lying on the left side & stomach. Our beloved Prophet Muhammad ﷺ was aware of these principles.

Prophet ﷺ slept for a part of the night: -

Modern Studies have shown that this may be the best advice for many people: -

SLEEP STUDIES for 6 years of more than a million Americans showed that a good night's sleep is 7 hours. It also showed that people who sleep for 8 hours or more tend to die prematurely. Study leader, Daniel F. Kripke, says, "You really don't have to sleep for 8 hours & you don't have to worry about it. It is evidently very safe to sleep only 7, 6 or even 5 hours a night."

STATISTICS...In the study the death risk for people with excess sleep was 34% compared to only 12% for those who slept 8 hours & only 22% for those who had too little sleep!

Sleep early & offer Tahajjud: -

Narrated by Al-Aswad that A'isha رضى الله عنها replied to his question, that Nabi ﷺ used to sleep in the early part of the night & would woke up at the latter part & used to pray (Tahajjud) & then return to His ﷺ bed till Mu'azzin called Azaan, He ﷺ use to get for Fajar Salah.

[Bukhari: 1146; Book. 19; English vol. 2; Book. 21; Hadees. 247]

Treatment for depression up to 60% of depressed people shows 30% improvement after just one night awake.

Sleep inhibits the thyroid stimulating hormone (TSH) that helps control our metabolism & indirectly our levels of energy. 25 to 30% of depressed patients have low TSH levels. Recent research shows that staying awake at the last part of night & the early morning hours boost it.

Sleeping after Asr salah (mid-evening before sunset) disliked: -

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A gas exits from the earth at the time of Asr salah which is heavy & can affect a person's mind & heart. If a person sleeps before Isha Salah (night Prayer), the body cannot fight this gas hence causing illnesses.

Kailula sleeping after Zohr Salah (evening nap): -

Sahl Bin Saad ﷺ narrated that "We would not have lunch during the time of Nabi ﷺ nor would we have a siesta (Kailula) (evening Nap), until after the Friday prayer.

[Tirmizi: 525; Book. 4, English vol. 1; Book. 4; Hadees. 525]

Doctor Geolick Oston, who has written many books, writes in his book that "If it was in my control I would close schools, factories etc. & make everyone rest at this time as if this is observed then we would have less ill patients & people would be saved from many illnesses." The psychologist suggests that sleeping at this time refreshes the body, strengthening it & it is saved from many physical & mental illnesses. But this is best after eating in the afternoon & for no longer than an hour.

Sleeping with wazoo: -

A similar ritual is also encouraged by many experts who say that washing body parts such as the hands, arms, eyes, legs, mouth & genitals before sleep using cool water relaxes the body preparing it for a deep sleep.

Conclusion of Hadees: -

Nabi ﷺ's sleeping habit is the best & very beneficial for the body & its organs. Nabi ﷺ did not oversleep or deprive His body of necessary sleep; He used to sleep when sleep is warranted & would lay on His right side & remember Allah ﷻ in supplication (Dua) until sleep overwhelmed His eyes. In addition, His body would not be burdened with overeating or overdrinking. He neither slept on the bare floor, or on high beds. Rather, He had mats made of leaves, used to lean on a pillow & would sometimes place His hand under His cheek.

[Healing with Medicine of Prophet ﷺ, by: Imam Ibn Qayyim Al-Jauziyah]

…….This lesson has 27 Hadees……

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Lesson no. 19 Dream: -

Types of dreams: -

1. Abu Hurairah ﷺ narrated that Nabi ﷺ said: “Dreams are of three types:

1) The true dream,
2) Dreams about something that has happened to the man himself
3) Dreams in which the devil (shaitaan) frightens someone.

So whoever sees what he dislikes, then he should get up & perform Salah." & he would say: "I like fetters & I dislike the iron collar." & He ﷺ would say: “Whoever has seen Me ﷺ (in a dream) then it is I, for indeed devil (shaitaan) is not able to resemble Me." & also would say: "The dream is not to be narrated except to a knowledgeable person or a sincere advisor." *[Tirmizi: 2280; Book. 34, English vol. 4; Book. 28, Hadees. 2280]*

True dreams: -

2. Narrated by Abu Qatadah ﷺ that Nabi ﷺ said: "A true good dream is from Allah ﷻ & a bad dream is from devil (shaitaan).

[Bukhari: 6984; Book. 91; English vol. 9; Book. 87; Hadees. 113]

About true dreams: -

3. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: “When the end of time draws near, hardly any believer will see a false dream & the ones who see the truest dreams will be the ones who are truest in speech. & the dream of the believer is one of the forty-six parts of prophecy.” *[Ibn Ma-jah: 3917; Book. 35; English vol. 5; Book. 35, Hadees. 3917]*

Time of true dream mostly: -

4. Abu Saeed ﷺ narrated that Nabi ﷺ said: "The most truthful of dreams are in the last hours of the night."

[Tirmizi: 2443; Book. 34, English vol. 4; Book. 8, Hadees. 2274]

True dreams are parts of Prophecy (wahi): -

5. Narrated by Ibn Umar رضی اللہ عنہما that Nabi ﷺ said: A righteous dream is one of the seventy parts of prophecy.”

[Ibn Ma-jah: 3897; Book. 35; English vol. 5; Book. 35, Hadees. 3897]

About Mubashshirat (true dreams): -

6. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: Nothing is left of the Prophetism except Al-Mubashshirat. They asked: What is Al-

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Mubashshirat? He ﷺ replied: The true good dreams (that conveys glad tidings). *[Bukhari: 6990; Book. 91; English vol. 9; Book. 87; Hadees. 119]*

Interpret the dream (taabir) as follows: -

7. Narrated by Anas Bin Malik ؓ that Nabi ﷺ said: Interpret those (dreams) in accordance with the names of the things you see & understand what is hinted at & the dream is for the first interpreter.

[Ibn Ma-jah: 3915; Book. 35; English vol. 5; Book. 35, Hadees. 3915]

Seeing Nabi ﷺ in dream: -

8. Narrated by Abu Qatadah ؓ that Nabi ﷺ said: "Whoever sees Me ﷺ (in a dream) then he indeed has seen the truth."

[Bukhari: 6996; Book. 91; English vol. 9; Book. 87; Hadees. 125]

9. Narrated by Abu Saeed ؓ that Nabi ﷺ said: "Whoever sees Me ﷺ in a dream has (really) seen Me, for devil cannot imitate Me."

[Ibn Ma-jah: 3903; Book. 35; English vol. 5; Book. 35, Hadees. 3903]

Some dreams of Nabi ﷺ: -

10. Narrated by Saalem's father ؓ that Nabi ﷺ said: "I saw (in a dream) a black woman with unkempt hair going out of Madinah & settling in Mahai'a. I interpreted that as (a symbol of) epidemic of Madinah being transferred to Mahai'a, namely, Al-Juhfa."

[Bukhari: 7040; Book. 91; English vol. 9; Book. 87; Hadees. 163]

11. Narrated by Abu Hurairah ؓ that when the dawn prayer (Fajr) would finish, Nabi ﷺ would ask: Did any of you have a dream last night? & said: All that is left of Prophecy after Me is a good vision.

[Abu Dawud: 5017; Book. 43; English Book. 42; Hadees. 4999]

12. Abu Saeed Khudri ؓ reported that Nabi ﷺ said: while I was asleep I saw people being presented to Me (in a dream) & they wore shirts & some of these reached up to the breasts & some even beyond them. Then there happened to pass Umar Bin Khattab & his shirt had been trailing. They asked Rasoolullah ﷺ, how do you interpret the dream? He ﷺ said: (As strength of) faith.

[Muslim: 2390; Book no. 44; English Book. 31; Hadees. 5887]

13. Narrated by Abu Saeed Khudri ؓ that Nabi ﷺ said: "While I was sleeping, some people were displayed before Me (in a dream). They were wearing shirts, some of which were merely covering their breasts & some a bit longer. Then there passed before Me, Umar Bin Al-Khattab wearing a shirt he was dragging it (on the ground behind him.)" They (the people) asked, "What have you interpreted (about the dream) O Allah ﷻ's Apostle?" He said, "The Religion."

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[Bukhari: 7008; Book. 91; English vol. 9; Book. 87; Hadees. 136]

14. Narrated by Abdullah Bin Umar رضی اللہ عنہما that Nabi ﷺ said: "While I was sleeping, I was given a bowl full of milk (in the dream) & I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to Umar Bin Al-Khattab." The persons sitting around him, asked, "What have you interpreted (about the dream) O Rasoolullah ﷺ?" He said, "(It is religious) knowledge." *[Bukhari: 7007; Book. 91; English vol. 9; Book. 87; Hadees. 135]*

15. Narrated by Abu Musa رضی اللہ عنہ that Nabi ﷺ said: I saw in a dream that I moved a sword & its blade got broken & that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again & it became as perfect as it had been & that symbolized the Conquest (of Makkah) which Allah ﷻ helped us to achieve & the union of all the believers. I (also) saw cows in the dream & what Allah ﷻ does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud. *[Bukhari: 4081; Book. 64; English vol. 5; Book. 59; Hadees. 407]*

16. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ said to me: You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth & I said to him, Uncover (her) & behold, it was you. I said (to myself), If this is from Allah ﷻ, then it must happen. Then you were shown to me, the angel carrying you in a silken piece of cloth & I said (to him), Uncover (her) & behold, it was you. I said (to myself), If this is from Allah ﷻ, then it must happen.

[Bukhari: 7012; Book. 91; English vol. 9; Book. 87; Hadees. 140]

A worst lie: -

17. Narrated by Ibn Umar رضی اللہ عنہما that Nabi ﷺ said: "The worst lie is that a person claims to have seen a dream which he has not seen."

[Bukhari: 7043; Book. 91; English vol. 9; Book. 87; Hadees. 167]

About bad dreams & seeking refuge from it: -

18. Narrated by Abu Qatadah رضی اللہ عنہ that Nabi ﷺ said: "A good dream that comes true is from Allah ﷻ & a bad dream is from devil, so if anyone of you sees a bad dream, he should seek refuge with Allah ﷻ from devil & should spit on the left, for the bad dream will not harm him."

[Bukhari: 6986; Book. 91; English vol. 9; Book. 87; Hadees. 115]

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19. Narrated by Jabir ﷺ that Nabi ﷺ said: If anyone of you has a bad dream, he should not tell people about how devil played with him in his dream. *[Ibn Ma-jah: 3913; Book. 35; English vol. 5; Book. 35, Hadees. 3913]*

MEANING OF DREAMS: -

"True dreams are from Allah ﷻ & bad dreams are from devil".

[Sahih Bukhari, Vol 9, page 95, no 113]

BRIEF INTRODUCTION: -

Most books on dream interpretation are either attributed to Muhammad Ibn Seereen (653-729 CE): English publication of Muhammad Al Akili's 508 page work entitled 'Ibn Seerin's Dictionary of Dreams: According to Islamic Inner traditions' in 1992, followed shortly thereafter by 'Dreams & Interpretations' by Ibn Seereen.

However, Ibn Seereen, without a shadow of a doubt, did not write any book on dream interpretation. He did, however, write a compilation of Abu Hurairah ﷺ narrations from the Prophet ﷺ along with the opinions of Abu Hurairah ﷺ. This text was kept by his brother, Yahya Ibn Seereen, because Muhammed Ibn Seereen in later days did not like to keep books. *[Tareekh, vol 2 p 14b by Yaqoob al Fasawee]*

NOTE: The below narrations are about dreams of Prophets, Sahabah. But we should be careful to realize that in many of the explanations above the reference is to 'may', that is, seeing such a thing in a dream 'MAY' indicate that 'such & such' was seen. Thus as none of us have the fortune of being a Prophet, nor do we have the fortune of being in the company of Prophet Yusuf ﷺ - who excelled in dream interpretation - we should consider the matters above with caution.

General Dreams; If someone sees the following in the dream: -

AZAAN: (Call to prayer): Seeing oneself giving the call to prayer may indicate one's plans for Hajj will succeed. *[Sharh al Sunnah vol 12 p 224]*

Based on: Proclaim the Hajj to mankind. ***[Surah 22 Al Hajj verse no. 27]***

BATHING: Dreaming of oneself bathing in cool water may refer to Allah ﷻ's acceptance of one's repentance, a cure from sickness and/or the lifting of a calamity. *[Sharh al Sunnah vol 12 p 220]*

Based on: Verses referring to Prophet Ayyub ﷺ: "This is a cool water to bathe in & a refreshing drink. & I returned his family to him & along with them a similar number of additional offspring".

[Surah 38 Saad verse no. 42-43]

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BIRDS: Seeing birds flying or circling over one's head in a dream may indicate the attainment of an administrative post.

[Sharh al Sunnah vol 12 p 221]

Based on: Verses referring to Prophet Dawud عليه السلام: "The birds assembled & all (with Dawud a.s) turned to (Allah ﷻ in praise & repentance) & I strengthened his dominion". ***[Surah 38 Saad verse 19-20]***

BLOWING: Blowing away something or someone disliked in a dream indicates that the problem will soon be eliminated

[Sahih Muslim, Sharh al Nawawee, vol 8 p 39]

Based on: Abu Hurairah رضي الله عنه quoted Prophet Muhammad ﷺ saying, that "While sleeping, I saw two gold bangles on my hands. This disturbed me, but I was inspired to blow on them, so I blew on them & they flew away. I interpreted the two bangles as the two great liars who would appear after me & one of them is Al Ansee from Sanaa & the other, Musaylimah, from Yamaamah". *[Muslim, vol. 4 pp 1228-9 no 5650]*

CLOTHING/COVER: Seeing clothing or a cover in a dream may refer to a husband or wife according to the metaphor 'libaas' (meaning: clothing/cover). *[Sharh al Sunnah vol 12 p 221]*

Based on: They (wives) are a cover for you & you are a cover for them.

[Chapter 2 Surah Al Baqarah, verse: 187]

COWS: Fat cows indicate a good yield of harvest while lean cows indicate a poor yield.

Based on: Prophet Yusuf's عليه السلام dream, O! Yusuf! (He said :) O man of truth! Expound to us (the dream) of seven fat kinds whom seven lean ones devour & of seven green ears of corn & (seven) others withered: that I may return to the people & that they may understand." (Yusuf) said: For seven years shall ye diligently sow as is your wont: & the harvests that ye reap ye shall leave them in the ear except a little of which ye shall eat. Then will come after that (period) seven dreadful (years) which will devour what ye shall have laid by in advance for them (all) except a little which ye shall have (specially) guarded. "Then will come after that (period) a year in which the people will have abundant water & in which they will press (wine & oil)."

[Chapter 12 Surah Yusuf: verse 46-49]

DATES: If one sees fresh Ibn Taab dates in a dream, it indicates that one's practice of the religion will become better.

Based on: Anas Ibn Malik رضي الله عنه quoted Prophet Muhammad ﷺ saying: "Last night I dreamed that we were in the house of Uqbah Ibn Raafi &

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were brought some Ibn Taab fresh dates. I interpreted it as meaning that eminence in this world will be granted to us, a blessed hereafter & that our religion has become good".

[Muslim, vol. 4 p 1228 no 5647; Sunan of Abu Dawud, vol. 3 p 1397 no 5007]

Prophet ﷺ derived the concept of a blessed hereafter (aaqibah) from the name Uqbah, he derived the eminence (Rifa'ah) from the name Raafi & he derived becoming good i.e. complete (Taaba) from the name Taab.

Dreaming of oneself eating ripe dates, acquiring them, etc. may signify Allah ﷻ's granting of provision, or a reminder to pay charity, or a reminder to avoid extravagance.

Based on: "It is He who produces gardens with trellises & without & dates & tilth with produce of all kinds & olives & pomegranates similar (in kind) & different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah ﷻ loves not the wasters".

[Chapter 6 Surah Al Anaam: 141]

DOOR: Seeing own self enter a door or a gate in a dream, may refer to the successful completion of a project, or the winning of an argument

[Sharh al Sunnah vol 12 p 221]

Based On: Enter upon them through the gate. For when you enter victory will be yours". ***[Chapter No. 5 Surah Al Maidah verse no. 23]***

Opening a door in a dream may refer to the acceptance of a supplication or need to make one, according to the derivation of the word 'Istiftaah'. *[Sharh al Sunnah vol 12 p 220]*

Based on: "If you ask for a judgement, the judgement has come"

(إن تستفحوا فقد جائكم الفتح) ***[Surah 8 Anfaal verse no. 19]***

EGG: Seeing an egg in a dream may refer to a woman, according to the metaphor used in Quran referring to the maidens of paradise.

[Sharh al Sunnah vol. 12 p 220]

Based on: "And they will have with them chaste females with lowered, large, beautiful eyes; delicate & pure, like well-preserved hidden eggs".

[Chapter 37 Surah Saaffaat verse no. 48-49]

ELEVATION: Seeing oneself in a dream either elevated, ascending or in the sky may refer to an elevation in status or rank (Rifah).

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[Sharh al Sunnah vol. 12 p 220]

Based on: Prophet Idrees ﷺ, where the word 'rafanaa' is used "And I raised him to a high station (وَرَفَعْنَاهُ مَكَانًا عَلِيًّا) ***[Surah 19 Maryam verse 57]***

FLOWING SPRINGS: A flowing spring in a dream indicates continued reward for one's good deeds.

Based on: Kharijah Ibn Zaid Ibn Thabit ﷺ narration that, Umm Al-'Ala an Ansari woman who had given the Pledge of allegiance to Allah ﷻ's Apostle ﷺ said: (Usman Bin Maz'un came in our share when the Ansars drew lots to distribute the emigrants (to dwell) among themselves. He became sick & we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah ﷻ's Apostle ﷺ came to us. I (addressing the dead body) said: May Allah ﷻ's Mercy be on you, O Aba As-Sa'ib! I testify that Allah ﷻ has honored you. The Prophet ﷺ said: How do you know that? I replied: I do not know, by Allah ﷻ. He said: As for him, death has come to him & I wish him all good from Allah ﷻ. By Allah ﷻ, though I am Allah ﷻ's Apostle ﷺ, I neither know what will happen to me, nor to you. (Um Al-'Ala said: By Allah ﷻ, I will never attest the righteousness of anybody after that. She added: Later I saw in a dream, a flowing spring for Usman. So I went to Allah ﷻ's Apostle ﷺ & mentioned that to Him. He ﷺ said: That is (the symbol of) his good deeds (the reward for) which is going on for him.

[Bukhari, vol. 9 pp119-20 no 145]

FURNISHING: Seeing furniture & rugs in a dream may indicate the coming of a time of rest or a break from a period of difficulty or it may imply the attainment of an administrative office which was sought.

[Sharh al Sunnah, vol 12 p 221]

Based on: "Reclining on couches lined with brocade & the fruits from the two gardens will be nearby" *[Surah 55 Rahman: 54]*

Furnishing in a dream may also symbolize women & children.

Based on: They will be on elevated couches & I have specifically created them virgins who will love husbands of equal age.

[Surah 56 Waaqiah verse no. 34-37]

GARDEN: Seeing a garden in a dream indicates the richness of Islam.

HAND-HOLD: Grasping a hand-hold in a dream indicates that one will continue to hold firmly to Islam.

Based on: Abdullah Ibn Salaam ﷺ said: (In a dream) I saw myself in a garden & there was a pillar in the middle & there was a handhold at the top of the

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pillar. I was asked to climb it. I said: I cannot. Then a servant came & lifted up my clothes & I climbed (the pillar) & then got hold of the handhold & I woke up while still holding it. I narrated that to the Prophet ﷺ who said: The garden symbolizes the garden of Islam & the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die.

[Sahih Bukhari, vol. 9 p 117 no 142]

GIFT: Receiving a gift in a dream may indicate a blessing of happiness.

[Sharh al Sunnah, vol. 12 p 221]

Based on: "Indeed you are happy with your gift"*[Surah 27 Naml: 36]*

GOLD: Being given gold or finding gold may indicate finding a suitable wife or a successful marriage. The symbolism is derived when the Prophet ﷺ restricted ornaments of gold to women.

Based on: Abdullah Ibn Zubayr related that he heard Ali ﷺ say that the Prophet ﷺ took some silk in his right hand & some gold in his left hand. Then he said: These two are forbidden to the males of my nation.

[Sunan of Abu Dawud, vol. 3 p 1133 no 4046]

HAJJ: Hearing oneself congratulated on doing Hajj or Umrah indicates that it went well.

Based on: Abu Jamra Nasr Bin Imran Ad-Duba'i said: I intended to perform Hajj-al-Tamattu & the people advised me not to do so. I asked Ibn Abbas رضی اللہ عنہما regarding it & he ordered me to perform Hajj-at-Tammatu'. Later I saw in a dream someone saying to me: Hajj-Mabrur (Hajj performed in accordance with the Prophet ﷺ's tradition without committing sins & accepted by Allah ﷻ) & an accepted Umrah. So I told that dream to Ibn Abbas رضی اللہ عنہما. He said, 'This is the tradition of Abul-Qasim. Then he said to me, 'Stay with me & I shall give you a portion of my property. I (Shu'ba) asked: Why (did he invite you)? He (Abu Jamra) said: Because of the dream which I had seen.

[Bukhari, vol. 2 p 373 no 638]

Hajj-at-Tammatu: This is Umrah combined with Hajj in which the pilgrim is allowed to leave his state of consecration (Ihraam) after the completion of the Umrah

Hajj-Mabrur: Which means 'may your Hajj be righteous'

Abul-Qasim: This was Prophet Muhammad ﷺ's nickname, derived from the name of His son, Al Qaasim

KEYS: Seeing keys in one's hand, or receiving keys in a dream, indicates the receipt of administrative authority.

[Muslim: Sharh ln Nawawee, vol. 8 p 39]

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Based on: Abu Hurairah ﷺ said: The Prophet ﷺ said: I have been given the keys of eloquent speech & given victory with awe (cast into the hearts of the enemy) & while I was sleeping last night, the keys of the treasures of the earth were brought to Me till they were put in My Hand." Abu Hurairah ﷺ added: Allah ﷻ's Apostle ﷺ left (this world) & now you people are carrying those treasures from place to place.

[Bukhari, vol 9 p 106 no 127; Muslim, vol. 1 p 266 no 1063]

LAUGHING: Dreaming of oneself laughing in a dream may refer to the arrival of good news, good times.

[Sharh al Sunnah, vol. 12 p 221]

Based on: Some faces on that day will be bright, laughing & rejoicing at the good news.

[Chapter No. 80 Surah Abas verse no. 38-39]

LEG IRONS: Seeing oneself bound in leg-irons indicates stability in the religion.

Based on: Muhammad Ibn Seereen said: Abu Hurairah ﷺ hated to see neck irons *(metallic neck collars)* in a dream & people generally liked to see leg-irons. Leg-irons were said to symbolize one's constant & form adherence to religion.

[Bukhari, vol. 9 p 118-9 no 144]

Imam Nawawee noted that the reason shakles on the feet were liked was because they indicate avoiding sin & evil (*i.e.* the feet are prevented from taking the body to corruption). On the other hand, shackles (ghull) on the neck are one of the characteristics of those in Hell.

[Sharh Al Nawawee, vol. 8 p 28]

MAKKAH: Seeing oneself entering Makkah in a dream may refer to a state of security & peace.

[Sharh as Sunnah, vol. 12 p 221]

Based on: "Whoever enters Makkah will be secure".

[Chapter No. 3 Surah Aal Imran verse no. 97]

MARRIAGE: Dreaming of oneself getting married may indicate an impending marriage. If there are no marriage plans at the time of the dream, one may propose to the women shown in the dream.

Narrated by A'isha رضى الله عنها that Nabi ﷺ said to me: You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth & I said to him, Uncover (her) & behold, it was you. I said (to myself), 'If this is from Allah ﷻ, then it must happen. Then you were shown to me, the angel carrying you in a silken piece of cloth & I said (to him): Uncover (her) & behold, it was you. I said (to myself): If this is from Allah ﷻ, then it must happen.

[Bukhari: 7012; Book. 91; English vol. 9; Book. 87; Hadees. 140]

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MILK: Receiving milk in a dream means that religious knowledge has been granted.

Based on: Abdullah Ibn Umar رضی اللہ عنہما said: Allah ﷻ's Apostle ﷺ said: While I was sleeping, I was given a bowl full of milk (in the dream) & I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to Umar ؓ. The persons sitting around him, asked: What have you interpreted (about the dream) O Allah ﷻ's Apostle ﷺ? He said: It is (religious) knowledge.

[Sahih Bukhari, vol. 9 p 112 no 135]

MOUNTAINS: Seeing Mountains in dream indicate the attainment of an administrative post.

Based on: Verses to Prophet Dawud ؑ: "Indeed, I made the mountains glorify our praises along with Him in the evening & in the morning & I strengthened his dominion".

[Chapter No.38 Surah Saad verse no. 18 to 20]

PEARLS: Dreaming of pearls may indicate Allah ﷻ's granting of a mater, male or female, which refer to the young men & women of paradise granted to the believers.

Based on: "And there will be large eyed maidens like hidden pearls".

[Chapter no. 56 Surah Al Waaqiah verse no. 22-23]

And there will be young men of perpetual youth serving them; if you see these youths, you would think that they were scattered pearls.

[Chapter No. 76 Surah Insaan verse 19]

RECONCILIATION: Seeing reconciliation in a dream may refer to a good settlement of one's affairs.

[Sharh al Sunnah, vol. 12 p 221]

Based on: There is nothing wrong in making peace between them, for reconciliation is better.

[Chapter No. 4 Surah An-Nisa verse no. 128]

RIGHT SIDE: If one dreams of being led to the right side of a location, it indicates achieving a state of security or an escape from harm.

Based on: Ibn Umar رضی اللہ عنہما said: Men from the companions of Allah ﷻ's Apostle ﷺ used to see dreams during the lifetime of Allah ﷻ's Apostle ﷺ & they used to narrate those dreams to Allah ﷻ's Apostle ﷺ. Allah ﷻ's Apostle ﷺ would interpret them as Allah ﷻ wished. I was a young man & used to stay in the mosque (Masjid) before my wedlock. I said to myself, "If there were any good in myself, I too would see what these people see." So when I went to bed one night, I said, "O Allah ﷻ! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron & both of them were taking me to Hell & I was between them, invoking Allah ﷻ, "O Allah ﷻ! I

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seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, "Do not be afraid, you will be an excellent man if you only pray more often." So they took me till they stopped me at the edge of Hell & behold, it was built inside like a well & it had side posts like those of a well & beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains & I recognized therein some men from the Quresh. Then (the angels) took me to the right side. I narrated this dream to (my sister) Hafsah رضی اللہ عنہا & she told it to Allah ﷻ's Apostle ﷺ. Allah ﷻ's Apostle ﷺ said: "No doubt, 'Abdullah is a good man." (Nafie' said, "Since then 'Abdullah bin Umar رضی اللہ عنہما used to pray much.)" *[Bukhari, vol. 9 p 127-8 no 155]*

Hafsah رضی اللہ عنہا was his sister & she was one among the wives of Nabi ﷺ.

Nafi' was the freed slave of Ibn Umar رضی اللہ عنہما, who became his student & one of the most outstanding scholars of his time.

ROOM: Dreaming of oneself in a room or in different rooms, may refer to being safe from what one fears.

Based on: "They will reside in rooms in peace & security".

[Chapter No. 34 Surah Saba verse no. 37]

ROPE: Seeing a rope in a dream & grabbing hold of it may indicate one's adherence to the covenant with Allah ﷻ & Islam.

[Sharh al Sunnah, vol. 12 p 220]

Based on: Hold on firmly to the rope of Allah ﷻ & do not become divided.

[Chapter No. 3 Surah Aal Imran verse no. 103]

RULER: Being addressed by a ruler in a dream may refer to the attainment of a high post or rank.

[Sharh al Sunnah vol. 12 p 220]

"When he (the ruler) spoke to him, he said, 'Indeed, today you are considered an established, trustworthy person".

[Chapter No. 12 Surah Yusuf verse no. 54]

SEXUAL INTERCOURSE: Dreams of sexual intercourse are fundamentally satanic & therefore not interpretable. However, they may only be classified as good dreams if the people involved are married.

If a person has an orgasm while dreaming, taking a complete ritual bath (gusl) is obligatory on that individual to attain the state of purity (taharaah) necessary to make formal prayers.

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Anas Ibn Malik ﷺ reported that Umme Sulaim رضی الله عنها came to the Prophet ﷺ while he was with Aisha رضی الله عنها & asked him: "O Messenger of Allah ﷺ, when a woman sees & experiences in a dream what a man does, what should she do? Aisha رضی الله عنها remarked, "O Umme Sulaim رضی الله عنها, you have humiliated women, May your right-hand be covered in dust". Prophet ﷺ said to Aisha رضی الله عنها, "May your right hand be covered in dust". He ﷺ then said to Umme Sulaim رضی الله عنها, "O Umme Sulaim, she should take bath (gusl) if she sees any discharge". *[Muslim, vol. 1 p 178 no 607]*

Right hand be covered in dust: this is an Arabic statement of disapproval

SHIP: Seeing a ship in a dream may mean success or escape.

[Sharh as Sunnah, vol. 12 p 220]

Based on: Prophet Nooh عليه السلام: "Then I saved him & those with him in the ship & made it a lesson for the whole worlds ***[Surah 29 Al Ankaboot verse 15]***

SHIRT: Wearing a shirt in a dream indicates adherences to the religion, the longer the shirt, the greater commitment to Islam.

Abu Saeed Al Khudri ﷺ said: I heard Allah ﷻ's Apostle ﷺ saying: "While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts & some reached below that. Then 'Umar Bin Al-Khattab was shown to me & he was wearing a shirt which he was dragging (behind him)." They asked. What have you interpreted (about the dream), O Allah ﷻ's Apostle ﷺ?" He said, "The religion." *[Bukhari, vol. 9 p 113-4 no 137]*

SILK CLOTH: Receiving or giving silk cloth in a dream may indicate impending marriage. Since silk garments are restricted to women, dreaming about silk may be symbolic of a woman.

Based on: A'isha رضی الله عنها said: "Allah ﷻ's Apostle ﷺ said to me: "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth & I said to him, 'Uncover (her),' & behold, it was you. I said (to myself), 'If this is from Allah ﷻ, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth & I said (to him), 'Uncover (her),' & behold, it was you. I said (to myself), 'If this is from Allah ﷻ, then it must happen."

[Bukhari vol. 9 p 115-6 no 140]

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Dreaming of oneself flying in paradise holding a piece of silk cloth indicates righteousness in the individual.

Based on: Ibn Umar رضى الله عنهما said: I saw in a dream a piece of silken cloth in my hand & in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsah رضى الله عنها & she told it to Prophet ﷺ who said, (to Hafsah), "Indeed, your brother is a righteous man," or, "Indeed, 'Abdullah is a righteous man.

[Bukhari, vol. 9 p 118 no 143]

SWORD: Seeing a sword in a dream refers to one's companions & supporters coming to their aid. *[Muslim: Sharh al Nawawee, vol. 8 p 38]*

Based on: Abu Musa رضى الله عنه said: That Prophet ﷺ said: I saw in a dream that I waved a sword & it broke in the middle & behold, that symbolized the casualties the believers suffered on the Day of Uhud (battle). Then I waved the sword again & it became better than it had ever been before & behold, that symbolized the Conquest (of Makkah) (fateh Makkah) which Allah ﷻ brought about & the gathering of the believers.

[Bukhari, vol. 9 p 133-4 no 164]

Science & dreams: -

All scientific efforts of unrevealing the mysteries of dreams have failed. There is no answer to how the mind is able to construct the images it does in dreams; In Scientific studies, using electrodes attached to the head, recording firings (conduction) of neurons by several parts of the brain have yielded nothing. What the mind actually sees or the imaginations it creates, have not been recorded by any electronic gadget.

Conclusion of Hadees: -

1. Dreams are of 3 types, true dreams are from Allah ﷻ; do not tell about the dreams to everybody; take interpretation by an Aalim about your true dreams; true dreams are part of prophecy.
2. When you see a bad dream it is from devil (shaitaan) & spit to the left side & recite: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ & do not tell to anybody. .....

This lesson has 19 Hadees .....

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Islamic socialism.			
1	20	Marriage (Nikah)	253
2	21	Rules about Intercourse & Wet dream	274
3	22	Veil (Hijaab)	283
4	23	Circumcision (Khatna)	292
5	24	Women	296
6	25	Cleanliness	302
7	26	Health benefits of Ablution (Wazoo) & Salah (Islamic Prayer) (Namaz)	307











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Lesson no. 20 Marriage (Nikah): -



Please consult an Aaleem to understand the rules & principles of Nikah (marriage) & divorce. Below some important Hadees are mentioned so that you will understand properly, but remember guidance of scholars (mufti or Aaleem) is very much needed.

In pre-Islamic days (before accepting Islam) male had many wives for example 10 (more or less) & from 10 (more or less) they were ordered to keep only 4 wives & divorce the rest because a Muslim cannot have more than 4 wives at one time.

Later after completing Iddat period any male would marry the divorcee as per the need & match. Also the divorcee had the right to choose or to reject the proposal.

Merits of marriage: -

1. Narrated by Alqama that, While I was walking with Abdullah ﷺ & he said: "We were in the company of Nabi ﷺ & He ﷺ said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women & save his private parts from committing illegal sexual relation; & he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power".

[Bukhari: 1905; Book. 30; English vol. 3; Book. 31; Hadees: 129]

2. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ said: "Marriage is part of my Sunnah & whoever does not follow my Sunnah has nothing to do

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with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married & whoever does not, then he should fast for it will diminish his desire."

[Ibn Ma-jah: 1919; Book. 9; English vol. 3; Book. 9, Hadees: 1846]

3. Ali Bin Abi Talib ﷺ narrated that Nabi ﷺ said to him: 'Ali! Three are not to be delayed: Salat when its time comes, a funeral when it (a prepared body) is present & the (marriage of a) single woman when there is an equal (match) for her".

[Tirmizi: 171; Book. 2, English vol. 1; Book. 2, Hadees: 171]

4. Narrated by Abdullah ﷺ that Nabi ﷺ said: 'Whoever among you can afford to get married, let him do so & whoever cannot afford it should fast, for it will be a restraint (Wija) for him".

[An-Nasa'i: 2241; Book. 22; English vol. 3; Book. 22, Hadees: 2243]

Rules of Marriage: -

Mahr is necessary to be given to the bride: -

5. Narrated by Abdullah ﷺ that Nafi narrated to me that Nabi ﷺ forbade the Shighar. I asked Nafi: What is the *Shighar*? He said: It is to marry the daughter of a man & marry one's daughter to that man (at same time) without Mahr (in both cases); or to marry the sister of a man & marry one's own sister to that man without Mahr. Some people said: If one, by a trick, marries on the basis of *Shighar*, the marriage is valid but its condition is illegal. The same scholar said regarding Mut'a, the marriage is invalid & its condition is illegal. Some others said: Mut'a & the *Shighar* are permissible but the condition is illegal.

[Bukhari: 6960; Book. 90; English vol. 9; Book. 86; Hadees. 90]

(Al-Muta means contract marriage which is prohibited).

6. Narrated by Sahl Bin Saad ﷺ that Nabi ﷺ said to a man, "Marry, even with (a Mahr equal to) an iron ring."

[Bukhari: 5150; Book. 67; English vol. 7; Book. 62; Hadees. 80]

In Islam the Mahr is one of the rights of the bride, which is hers, to take in total & is lawful for her to take from her groom.

Wali (an authorize person) is necessary for a marriage of a bride: -

7. Narrated by Abu Musa ﷺ that Nabi ﷺ said: There is no marriage except with a Wali.*[Tirmizi: 1101; Book. 11, English vol. 2; Book. 6, Hadees: 1101]*

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Marriage without proof is adulteress (zina): -

8. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ said: "The adulteresses are the ones who marry themselves without Baiyinah (proof)"

[Tirmizi: 1103; Book. 11, English vol. 2; Book. 6, Hadees: 1103]

A Muhrim (the one in Ihram) should not get marry nor arrange a marriage: -

9. Usman Bin Affan ؓ said that Nabi ﷺ said: The Muhrim (the one in Ihram) should not get married, or propose marriage, or arrange a marriage for some else.

[An-Nasa'i: 2842; Book. 24; English vol. 3; Book. 24, Hadees: 2845]

Woman should not arrange her or other marriage: -

10. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: "No woman should arrange the marriage of another woman & no woman should arrange her own marriage. The adulteress is the one who arranges her own marriage."

[Ibn Ma-jah: 1956; Book. 9; English vol. 3; Book. 9, Hadees: 1882]

Marriage not allowed with uncle, nephew, niece, daughter in law & etc.: -

11. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: "A woman & her paternal (father's side) aunt should not be married to the same man; & similarly, a woman & her maternal (mother's side) aunt should not be married to the same man".

[Bukhari: 5109; Book. 67; English vol. 7; Book. 62; Hadees. 45]

Means aunt & nieces should not get married to a same person.

12. Abu Hurairah ؓ reported that Nabi ﷺ said: "A woman should not be married to one who had married her paternal (father's side) aunt or a paternal aunt to one who had married her brother's daughter or a woman to one who had married her maternal (mother's side) aunt or maternal aunt to one who had married her sister's daughter. A woman who is elder (in relation) must not be married to one who had married a woman who is younger (in relation) to her nor a woman who is younger (in relation) must be married to one who has married a woman who is elder (in relation) to her". *[Abu Dawud: 2065; Book. 12; English Book. 11; Hadees. 2060]*

13. Amr Bin Shu'aib narrated from his father, from his grandfather ؓ that Nabi ﷺ said: Whichever man married a woman & entered into her (had intercourse), then it is not lawful for him to marry her daughter. If he did not enter into her then he may marry her daughter. & whichever man married a woman & he entered into

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her, or he did not enter into her, then it is not lawful for him to marry her mother.

[Tirmizi: 1117; Book. 11, English vol. 2; Book. 6, Hadees: 1117]

Because a marriage does not gets valid till intercourse is done by the couple.

14. Al-Dahhak Bin Firoz reported on the authority of his father that I said to Nabi ﷺ, I have embraced Islam & two sisters are my wives. He ﷺ replied, Divorce any one of them you wish.

[Abu Dawud: 2243; Book. 13; English Book. 12; Hadees. 2235]

Mut'a (contract or temporary marriage) prohibited: -

15. Narrated by Ali ﷺ that Nabi ﷺ prohibited Al-Mut'a (contract or temporary marriage) & the eating of donkey's meat in the year of the Khaibar battle. *[Bukhari: 5523; Book. 72; English vol. 7; Book. 67; Hadees. 432]*

About breastfeeding & marriage: -

Please note: breastfeeding from a same lady, makes the children foster brother or foster sister means both are foster brother or foster sister & the lady who breastfeeds will be foster mother & marriage between them is prohibited: -

16. A'isha رضی اللہ عنہا said: "In what was sent down in the Quran that ten suckling (breast feed) makes marriage unlawful, but they were abrogated (and substituted) by five known ones (breast feed) & when Nabi ﷺ passed away, these words were among what was recited in the Quran". *[Abu Dawud: 2062; Book. 12; English Book. 11; Hadees. 2057]*

17. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ said: 'Breast-feeding makes (marriage) unlawful the same things that blood tie makes (marriage) unlawful".

[Ibn Ma-jah: 2012; Book. 9; English vol. 3; Book. 9, Hadees: 1937]

18. Narrated by Umme Fadl رضی اللہ عنہا that Nabi ﷺ said: "Breastfeeding once or twice, or suckling once or twice, does not make (marriage) unlawful". *[Ibn Ma-jah: 2016; Book. 9; English vol. 3; Book. 9, Hadees: 1940]*

Suckling means an infant that is still being only breastfeed (being suckled) by his or her mother & is weaning in not yet started. Weaning is a process to make the baby eat or drink for the first time food from a source other than your breastmilk.

A married woman cannot dispose her wealth without her husband's permission: -

19. Narrated by Amr Bin Shu'aib from his father ﷺ that he delivered, "It is not permissible for a woman to dispose of her wealth except with her husband's permission, once he has married her".

[Ibn Ma-jah: 2478; Book. 14; English vol. 3; Book. 14, Hadees: 2388]

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Rules about a previously married woman & a virgin or an orphan: -

Consent is necessary: -

20. Narrated by A'isha رضى الله عنها that she asked Nabi ﷺ, Should the women be asked for their consent to their marriage?" He ﷺ said: "Yes." Then she asked, "A virgin, if asked, feels shy & keeps quiet." He ﷺ said: "Her silence means her consent".

[Bukhari: 6946; Book. 89; English vol. 9; Book. 85; Hadees. 79]

21. Abu Hurairah ﷺ narrated that Nabi ﷺ said: "An orphan is to be consulted about herself, then if she is silent that is her permission & if she refuses, then do not authorize it (the marriage) for her" (meaning: when she attains the age of puberty & refuses it).

[Tirmizi: 1109; Book. 11, English vol. 2; Book. 6, Hadees: 1109]

22. Narrated from Ibn Abbas رضى الله عنهما that Nabi ﷺ said: A previously married woman has more right to decide about herself (regarding to marriage) than her guardian & a virgin should be asked for permission with regard to marriage & her permission is her silence.

[An-Nasa'i: 3260; Book. 26; English vol. 4; Book. 26, Hadees: 3262]

23. Narrated by Khansa Bint Khidam Al-Ansariya رضى الله عنها that her father gave her in marriage, when she was a matron (previously married) & she disliked that marriage. So she went to Nabi ﷺ & He ﷺ declared that marriage invalid.

[Bukhari: 5138; Book. 67; English vol. 7; Book. 74; Hadees. 69]

24. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "A previously-married woman should not be married until she is consulted & a virgin should not be married until her consent is sought & her consent is her silence".

[Ibn Ma-jah: 1944; Book. 9; English vol. 3; Book. 9, Hadees: 1871]

25. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "A lady slave should not be given in marriage until she is consulted & a virgin should not be given in marriage until her permission is granted." The people said, "How will she express her permission?" Nabi ﷺ answered, "By keeping silent (when asked her consent)." Some people said, "If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent & the judge confirms his marriage & the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one & he may live with her as husband."

[Bukhari: 6970; Book no. 90; English vol. 9; Book. 86; Hadees. 100]

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26. Narrated by Nafi that whenever, Ibn Umar رضى الله عنهما was asked about marrying a Christian lady or a Jewess, he would say that "Allah ﷻ has made it unlawful for the believers to marry ladies who ascribe (Shirk) partners in worship to Allah ﷻ. *(It is a part of Hadees).*

[Bukhari: 5285; Book. 68; English vol. 7; Book. 63; Hadees. 209]

Rules for spending days with wives: -

27. Narrated from Anas ﷺ that Nabi ﷺ said: "Three days for a previously-married woman & seven days for a virgin".

[Ibn Ma-jah: 1991; Book. 9; English vol. 3; Book. 9, Hadees: 1916]

28. Narrated by Anas ﷺ the tradition, (of Nabi ﷺ) is that if someone marry a virgin & he has already a matron (previous) wife (with him), then he should stay with the virgin for seven days; & if someone marry a matron (and he has already a virgin wife with him) then he should stay with her for three days.

[Bukhari: 5213; Book. 67; English vol. 7; Book. 62; Hadees. 140]

Matron here means a previously married woman or a divorcee or widow.

Rules of proposing a lady: -

29. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "None of you should propose marriage to a woman when someone else has already proposed to her, unless he marries (and he gives up the idea), or gives him permission."

[Nasa'i: 3241; Book. 26; English vol. 4; Book. 26, Hadees: 3243]

Looking a girl or woman with intention to marry: -

30. Narrated by Jabir Ibn Abdullah ﷺ that Nabi ﷺ said: When one of you asked a woman for marriage, if he is able to look at what will induce him to marry her, he should do so. He (Jabir) said: I asked a girl for marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her.

[Abu Dawud: 2082; Book. 12; English Book. 11; Hadees. 2077]

Publicize the marriage: -

31. Narrated by A'isha رضى الله عنها that Nabi ﷺ said: "Publicize this marriage & hold it in the Masjid & beat the Duff for it".

[Tirmizi: 1089; Book. 11, English vol. 2; Book. 6, Hadees: 1089]

Nikah (marriage) should be done in public & let people know about it: -

32. Narrated by A'isha رضى الله عنها that Nabi ﷺ said: "Announce this marriage & beat the sieve for it."

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[Ibn Ma-jah: 1970; Book. 9; English vol. 3; Book. 9, Hadees: 1895]

Choose a girl or a woman who is religious & fertile: -

33. Narrated by Abdullah Bin Amr ﷺ that Nabi ﷺ said: "Do not marry women for their beauty for it may lead to their doom. Do not marry them for their wealth, for it may lead them to fall into sin. Rather, marry them for their religion. A black slave woman with piercings who is religious is better."

[Ibn Ma-jah: 1932; Book. 9; English vol. 3; Book. 9, Hadees: 1859]

34. Narrated by Ma'qil Bin Yasar that "A man came to the Nabi ﷺ & said: 'I have found a woman who is from a good family & of good status, but she does not bear children, should I marry her?' He ﷺ told him not to. Then he came to Him a second time & He ﷺ told him not to (marry her). Then he came to Him the third time & He ﷺ told him not to (marry her), then He ﷺ said: 'Marry the one who is fertile & loving, for I will boast of your great numbers".

[An-Nasa'i: 3227; Book. 26; English vol. 4; Book. 26, Hadees: 3229]

Virgins should be first choice: -

35. Narrated by Jabir Bin Abdullah ﷺ that when I got married, Nabi ﷺ asked to me: "What type of lady have you married?" I replied, "I have married a matron (previously married) He ﷺ said, "Why, don't you have a liking for the virgins & for fondling them?" Jabir ﷺ also added that Nabi ﷺ said: "why didn't you marry a young girl so that you might play with her & her with you?'

[Bukhari: 5080; Book. 67; English vol. 7; Book. 62; Hadees. 17]

Little celebration during marriage: -

36. Narrated by Amir Bin Saad ﷺ that, "I entered upon Qurazah Bin Ka'b & Abu Masud Al-Ansari ﷺ during a marriage & there were some young girls singing. I said: 'You are two of the Companions of Nabi ﷺ who were present at Badr (a holy war) & this is being done in your presence!' They said: 'Sit down if you want & listen with us, or if you want you can go away. We were granted a concession allowing entertainment at marriages.'

[An-Nasa'i: 3383; Book. 26; English vol. 4; Book. 26, Hadees: 3385]

Sunnah Dua for congratulating a man on his marriage: -

37. Narrated by Abu Hurairah ﷺ that Nabi ﷺ congratulated a man on his marriage, He ﷺ said:

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بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ

May Allah ﷻ bless for you & may He bless on you & combine both of you in good (works).

[Abu Dawud: 2130; Book. 12; English Book. 11; Hadees: 2125]

38. Narrated by Anas ﷺ that Nabi ﷺ on seeing a yellow mark (of perfume Warss Memecylon) on the clothes of Abdur Rahman Bin Auf, said" What about you?" Ibn Auf replied: I have married a woman with a Mahr of gold equal to a date-stone." Nabi ﷺ said:

بَارَكَ اللَّهُ لَكَ أَوْلِمْ وَلَوْ بِشَاةٍ

"May Allah ﷻ bestow His Blessing on you (in your marriage). Give a wedding banquet, (Walima) even with one sheep".

[Bukhari: 6386; Book. 80; English vol. 8; Book. 75; Hadees. 395]

About Valima (a marriage party given by groom): -

39. Narrated by Sabit ﷺ that marriage of Zainab Bint Jahash رضی اللہ عنہا was mentioned in the presence of Anas ﷺ & he said: "I did not saw Nabi ﷺ giving a better banquet (valima) on marrying any of His ﷺ wives than the one He gave on marrying Zainab. He ﷺ then gave a banquet with one sheep".

[Bukhari: 5171; Book. 67; English vol. 7; Book. 62; Hadees. 100]

40. Narrated by Abu Musa ﷺ that Nabi ﷺ said: Set the captives free, accept the invitation *(to a marriage banquet, valima)* & visit the patients. *[Bukhari: 5174; Book. 67; English vol. 7; Book. 62; Hadees. 103]*

41. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: 'The marriage feast on the first day is an obligation, on the second day is a custom & on the third day is showing off".

[Ibn Ma-jah: 1990; Book. 9; English vol. 3; Book. 9, Hadees: 1915]

42. Narrated by Anas ﷺ that Nabi ﷺ manumitted Safiya رضی اللہ عنہا & then married her & her Mahr was her manumission & he gave a marriage banquet with Hais *(a sort of sweet dish made from butter, cheese & dates).* *[Bukhari: 5169; Book. 67; English vol. 7; Book. 62; Hadees. 98]*

43. Narrated by Abu Hurairah ﷺ that the worst food is that of a marriage banquet to which only the rich are invited while the poor are not invited. & he who refuses an invitation (to a banquet) disobeys Allah ﷻ & His Apostle ﷺ.

[Bukhari: 5177; Book no. 67; English vol. 7; Book. 62; Hadees. 106]

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44. Narrated by Anas ﷺ that Nabi ﷺ saw the women & children (of the Ansar) coming forward. *(The sub-narrator said: I think that Anas ﷺ said: They were returning from a marriage party)* Nabi ﷺ stood up & said thrice, By Allah ﷻ! You are from the most beloved people to me. *[Bukhari: 3785; Book. 63; English vol. 5; Book. 58; Hadees. 129]*

About menstruating wives: -

45. Maimunah رضی اللہ عنہا said that Nabi ﷺ would contact & embrace any of his wives while she was menstruating. She would wear the wrapper up to half the thighs or cover her knees with it.

[Abu Dawud: 267; Book. 1; English Book. 1; Hadees. 267]

46. Narrated by Maimunah رضی اللہ عنہا said that Nabi ﷺ would fondle one of his wives while she was menstruating, if she wore an Izar (waist wrap) that reached halfway down to the middle of her thighs or to her knees." In the narration of Al-Laith is said: Being covered with it. *[An-Nasa'i: 289; Book. 1; English vol. 1; Book. 1, Hadees: 288]*

A'isha رضی اللہ عنہا & Nabi ﷺ got married in the month of Shawwal: -

47. Narrated by Urwah that A'isha رضی اللہ عنہا said: "Nabi ﷺ married me in Shawwal & my marriage was consummated in Shawwal." A'isha رضی اللہ عنہا liked women's marriages to be consummated in Shawwal & which of his wives was more beloved to him than me?

[An-Nasa'i: 3236; Book. 26; English vol. 4; Book. 26, Hadees: 3238]

Nabi ﷺ did not marry any other woman till her (Khadija's رضی اللہ عنہا): -

48. A'isha رضی اللہ عنہا reported that Nabi ﷺ did not marry any other woman till her (Khadija's رضی اللہ عنہا) death.

[Muslim: 2436; Book. 44; English Book. 31; Hadees. 5975]

Khadija رضی اللہ عنہا was 1st wife of Nabi ﷺ.

Marriage of Fatimah رضی اللہ عنہا: -

49. Narrated by Abdullah Bin Buraidah that his father said: Abu Bakr ﷺ & Umar ﷺ proposed marriage to Fatimah رضی اللہ عنہا but Nabi ﷺ said: She is young. Then Ali ﷺ proposed marriage to her & He ﷺ married her to him". *[Nasa'i: 3221; Book. 26; English vol. 4; Book. 26, Hadees: 3223]*
50. Narrated by A'isha & Umme Salma رضی اللہ عنہما that Nabi ﷺ commanded us to prepare Fatimah رضی اللہ عنہا (for her marriage) & take her to Ali ﷺ. We went to the house & sprinkled it with soft earth from the

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land of Batha'. Then we stuffed two pillows with (date-palm) fiber which we picked with our own hands. Then we offered dates & raisins to eat & sweet water to drink. We went & got some wood & set it up at the side of the room to hang the clothes & water skins on. & we never saw any marriage better than the marriage of Fatimah رضی‌الله‌عنها". *[Ibn Ma-jah: 1986; Book. 9; English vol. 3; Book. 9, Hadees: 1911]*

Suleman علیہ السلام had sixty wives: -

51. Narrated by Abu Hurairah رضی‌الله‌عنه that, Allah عزوجل's Prophet Suleman علیہ السلام had sixty wives. *(It is a part of Hadees).*

[Bukhari: 7469; Book. 97; English vol. 9; Book. 93; Hadees. 561]

A man having two wives: -

52. Abu Hurairah رضی‌الله‌عنه narrated that Nabi ﷺ said: "When a man has two wives & he is not just between them, he will come on the Day of Judgment with one side drooping".

[Tirmizi: 1141; Book. 11, English vol. 2; Book. 6, Hadees: 1141]

53. Narrated by Abu Hurairah رضی‌الله‌عنه that, Nabi ﷺ said: Whoever has two wives & is inclined to favor one of them over the other, he will come on the day of resurrection with half of his body leaning.

[An-Nasa'i: 3942; Book. 36; English vol. 4; Book. 36, Hadees: 3394]

Rules for spending days with wives: -

54. Narrated from Anas رضی‌الله‌عنه that, Nabi ﷺ said: "Three days for a previously-married woman & seven days for a virgin".

[Ibn Ma-jah: 1991; Book. 9; English vol. 3; Book. 9, Hadees: 1916]

55. Narrated by Anas رضی‌الله‌عنه the tradition, (of Nabi ﷺ) is that if someone marries a virgin & he has already a matron (previous) wife (with him), then he should stay with the virgin for seven days; & if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

[Bukhari: 5213; Book. 67; English vol. 7; Book. 62; Hadees. 140]

Number of wives before accepting Islam: -

56. Ibn Umar رضی‌الله‌عنهما narrated that, "Ghilan Bin Salamah Ath-Saqafi رضی‌الله‌عنه accepted Islam & he had ten wives in Jahiliyyah (before accepting Islam) who accepted Islam along with him, So Nabi ﷺ ordered (him) to choose four (of them)".

[Tirmizi: 1128; Book. 11, English vol. 2; Book. 6, Hadees: 1128]

57. Yahya related to me from Malik that Ibn Shihab said: I have heard that Nabi ﷺ said to a man from Thaqif who had ten wives when he became Muslim, take four & separate from the rest.

[Muwatta Malik: 1238; Book. 29, English Book. 29, Hadees: 76]

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The best person is, who is best to his wives: -

58. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ said: The best of you is the one who is best to his wife & I am the best of you to my wives".

[Ibn Ma-jah: 2053; Book. 9; English vol. 3; Book. 9, Hadees 1977]

Rules of divorce & remarriage: -

59. Narrated by Ali Bin Abu Talib ؓ that Nabi ﷺ said: "There is no divorce before marriage".

[Ibn Ma-jah: 2127; Book. 10; English vol. 3; Book. 10, Hadees: 2049]

Divorce disliked by Allah ﷻ: -

60. Narrated by Abdullah Ibn Umar رضی اللہ عنہما that Nabi ﷺ said: "Of all the lawful acts the most detestable to Allah ﷻ is divorce".

[Abu Dawud: 2178; Book. 13; English Book. 12; Hadees. 2173]

About divorce & remarriage: -

61. Narrated by A'isha رضی اللہ عنہا that a man divorced his wife thrice *(by expressing his decision to divorce her thrice)*, then she married another man who also divorced her. Nabi ﷺ was asked if she could legally marry the first husband (or not). Nabi ﷺ replied: No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done. *[Bukhari: 5261; Book. 68; English vol. 7; Book. 63; Hadees. 187]*

62. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ was asked about a man who divorced his wife & she married another man who had a closed meeting with her then divorced her, before having intercourse with her. Is it permissible for her to remarry the first husband? Nabi ﷺ replied: No, not until the second one tastes her sweetness & she tastes his sweetness." *[Nasa'i: 3407; Book. 27; English vol. 4; Book. 27, Hadees: 3436]*

Divorce not allowed to be given during menstruation & pregnancy: -

63. Narrated by Abdullah ؓ that "The Sunnah divorce is to divorce her when she is pure (not menstruating) without having had intercourse with her."*[Nasa'i: 3395; Book. 27; English vol. 4; Book. 27, Hadees: 3424]*

64. Narrated by Ibn Umar رضی اللہ عنہما that he divorced his wife while she was menstruating. This was mentioned to Nabi ﷺ & He ﷺ said: Tell him to take her back, then divorce her while she is pure (paak) (not menstruating) or pregnant.

[Nasa'i: 3397; Book. 27; English vol. 4; Book. 27, Hadees: 3426]

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65. Narrated by Abdullah ﷺ that, "The Sunnah divorce is a divorce issued when she is pure (not menstruating) without having had intercourse with her. If she menstruates & becomes pure again, give her another divorce & if she menstruates & becomes pure again, give her another divorce, then after that, she should wait for another menstrual cycle." (One of the narrators) Al-A'mash said: "I asked Ibrahim & he said something similar".

[Nasa'i: 3394; Book. 27; English vol. 4; Book. 27, Hadees: 3423]

66. Narrated by Mutarrif Ibn Abdullah ﷺ that Imran Ibn Husayn was asked about a person who divorces his wife & then has intercourse with her, but he does not call any witness to her divorce nor to her restoration. He said: You divorced against the Sunnah & took her back against the Sunnah. Call someone to bear witness to her divorce & to her return in marriage & do not repeat it.

[Abu Dawud: 2186; Book. 13; English Book. 12; Hadees. 2181]

67. Ibn Umar رضى الله عنهما was asked about a man who divorced his wife when she was menstruating; he said: "If it is the first or second divorce, Nabi ﷺ would tell him to take her back & keep her until she has menstruated again & purified herself & then divorce her before having intercourse with her. But if it was three simultaneous divorces, then you have disobeyed Allah ﷻ with regard to the way in which divorce should be conducted & your wife has become irrevocably divorced."

[Nasa'i: 3557; Book. 27; English vol. 4; Book. 27, Hadees: 3587]

68. Abu Al-Sahba' said to Ibn Abbas رضى الله عنهما that enlighten us with your information whether the three divorces (pronounced at one & the same time) were not treated as one during the lifetime of Nabi ﷺ & Abu Bakr ﷺ. He replied: It was in fact so, but when during the caliphate of Umar رضى الله عنهما people began to pronounce divorce frequently, he allowed them to do so (to treat pronouncements of three divorces in a single breath as one).

[Muslim: 1472 C; Book. 18; English Book. 9; Hadees. 3493]

69. Yahya related to me from Malik from Humayd At-Tawil that Anas Ibn Malik ﷺ said: "A virgin has seven nights & a woman who has been previously married (divorcee or widow) has three nights." Malik affirmed, "That is what is done among us" & Malik added, "If the man has another wife, he divides his time equally between them

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after the marriage nights. He does not count the marriage nights against the one he has just married".

[Muwatta Malik: 1109; Book. 28, English Book. 28, Hadees: 15]

Means if a man has two or more wives than it is Sunnah to spend 7 nights with a virgin wife (means this is hers first marriage) & if he has married a divorcee or widow he should spend 3 nights with her, excluding the marriage night.

Nabi ﷺ never beat His wives: -

70. Narrated by A'isha رضی الله عنها that Nabi ﷺ never beat any of His servants, or wives & His Hand never hit anything".

[Ibn Ma-jah: 2060; Book. 9; English vol. 3; Book. 9, Hadees: 1984]

Kissing & embracing is allowed with menstruating wife: -

71. Narrated by one of wife of Nabi ﷺ that Ikrimah reported on the authority of one of the wife of Nabi ﷺ saying that When Nabi ﷺ wanted to do something (*i.e.* kissing, embracing) with (His) menstruating wife, He ﷺ would put a garment on her private part.

[Abu Dawud: 272; Book. 1; English Book. 1; Hadees: 272]

But intercourse is not allowed.

Be good with your wife: -

72. Narrated by Ibn Abbas رضی الله عنهما that Nabi ﷺ said: "The best of you is the one who is best to his wife & I am the best of you to my wives". *[Ibn Ma-jah: 2053; Book. 9; English vol. 3; Book. 9, Hadees: 1977]*

Drawing lots between wives is Sunnah to take your one wife on journey: -

73. Narrated by A'isha رضی الله عنها that Nabi ﷺ traveled, He ﷺ would cast lots among his wives (to decide which one would accompany Him).

[Ibn Ma-jah: 2347; Book. 13; English vol. 3; Book. 13, Hadees: 2347]

Treat your wives equally: -

74. Abu Hurairah ﷺ narrated that Nabi ﷺ said: "When a man has two wives & he is not just between them, he will come on the Day of Judgment with one side drooping".

[Tirmizi: 1141; Book. 11, English vol. 2; Book. 6, Hadees: 1141]

Rules in general who has more than one wife: -

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1. If a person has more than one wife it is obligation (Wajib) upon him to treat each one equally. Whatever he gives to one wife, the other wife also has the right to claim something equal to that in value. This rule of equality applies to all types of wives, i.e. whether both were virgins at the time of marriage, both were previously married or one was a virgin at the time of marriage while the other had been previously married. If he spends one night with one wife, he will have to spend one night with the other wife as well. If he spends two or three nights with one wife, he will have to do the same with the other wife as well. Whatever wealth, jewellery, clothes, etc. he gives to one wife, the other wife also has the right to claim something equal to that in value.
2. If a person marries a second woman, the rights of this new wife & the rights of the old wife are the same. There is no difference in rights between the two.
3. Equality is based on spending the nights & it is not necessary to spend an equal time with them during the day. If a person spends more time with one wife during the day & less time with the other, there is no harm in this. However, it is obligation (*Wajib)* to spend an equal time with them at night. If a person goes to one wife immediately after *Maghrib Salah* & the following day he goes to the other wife after *Isha Salah*, he will be sinning. However, if a person's occupation is such that he works at night & remains at home during the day; for him, the basis of equality will be the day. For example, a night watchman or guard will have to base his equality with his wives according to the day & not the night.
4. There is no equality in engaging in sexual intercourse in the sense that if a person engages in sexual intercourse with one wife, it is not necessary for him to engage in sexual intercourse with the other wife as well.
5. The man has to maintain equality in allocating nights to his wives irrespective of whether he is ill or not.
6. There is no sin in loving one wife more than the other because these matters are connected to the heart & one does not have any control over one's heart.
7. Equality is not obligation (Wajib) when embarking on a journey. The husband can take whichever wife he wishes. However, it is preferable to cast a (draw) lot & to take the wife in whose favour

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the lot was drawn. In this way there will be no unhappiness or disgruntlement.

Persons with whom marriage (nikah) is Haram: -

1. Marriage with one's children, grand-children, great grand-children etc. is not permissible. Nor is marriage with one's parents, grand-parents, maternal grand-parents etc. permissible.
2. Marriage with one's brothers, uncles & nephews is not permissible. According to the Islam (Shari'ah), a brother is one whose mother & father are the same, or they have one father but two mothers, or one mother but different fathers. They are all brothers. But if the father is different & the mother is also different; that person will not be a brother. Marriage (Nikah) between them is allowed & will be valid.
3. Marriage with one's son-in-law is not permissible. This is irrespective of whether the daughter is already living with him or not. In all cases, marriage (Nikah) with him is haram.
4. If a girl's father passes away & her mother marries another person. & however, before the mother could even live with her new husband & did not have intercourse, she passes away or he divorced her. In such a case, the girl can marry this step-father of hers because the marriage did not have valid yet. However, if the mother lived with him, it will not be permissible for this girl to marry him.
5. Marriage with one's step-children is not valid. In other words, if a man has several wives, then one of the wives cannot marry the children of the co-wives. This is irrespective of whether she had lived with her husband or not. Marriage with these children is prohibited under all circumstances.
6. It is not permissible for a woman to marry her father-in-law or even the father or grand-father of her father-in-law.
7. As long as a sister is married to her husband, it is not permissible for another sister to marry this brother-in-law of hers. However, if her sister passes away or he divorces her & she completes her iddah period, it will be permissible for the other sister to marry her brother-in-law. In the case where the brother-in-law divorces the first sister, it is not permissible for the second sister to marry her brother-in-law until her sister completes her iddah period.

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8. If two sisters marry one person, the marriage of the sister whose marriage was performed first will be valid while the marriage of the sister whose nikah was performed later will not be valid.

9. A man married a woman. As long as he remains married to her, he cannot marry her maternal (mother's side) & paternal (father's side) aunts & nieces.

10. If the relationship between two women is such that if we had to regard one of them as a man, their marriage will not be valid, then such two women cannot marry a person at the same time. When one of them passes away or one of them is divorced & completes her iddah, only then will it is permissible for the person to marry the other woman.

11. If a woman & her step-daughter marry a person at the same time, the marriage will be valid.

12. Adoption is not considered in the Islam (Shar i 'ah). By adopting a boy, he does not become one's son. It is therefore permissible to marry one's adopted son.

13. If a man is not one's real uncle but he becomes an uncle through some other distant relationship, marrying him is permissible. Similarly, if a man happens to be one's paternal (father's side) uncle or nephew through some distant relationship, marriage (Nikah) with him is permissible. Marriage (Nikah) with one's cousins is also valid irrespective of whether they are paternal (father's side) or maternal (mother's side) cousins.

14. Two women who are not blood sisters but are maternal or paternal cousins are permitted to marry one man at the same time. In the presence of such a cousin, another cousin can also marry the same man. The same rule applies to a very distant maternal or paternal aunt. That is, the niece & this distant maternal or paternal aunt can marry the same man at one time.

15. All the relations which become haram on account of lineage also become haram on account of breast-feeding. In other words, if a girl is breast-fed by a particular woman, then this girl cannot marry the latter's husband because he will now be regarded as her father. A girl who has been breast-fed by a particular woman cannot marry a boy who has been breast-fed by the same woman. Nor can this girl

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marry the children of this woman because she is also regarded as a child of this woman. All the maternal & paternal uncles & maternal & paternal nephews who become related due to this breast-feeding also become haram on this girl.

16. If two girls have been breast-fed by one woman, they cannot marry the same man at one time. In other words, whatever has been explained previously, will also apply to relations based on breast-feeding.
17. A man committed adultery with a certain woman. Now it will not be permissible for her mother or her children to marry this man.
18. Due to the passions of youth, a woman touched a man with evil intentions. It will now not be permissible for her mother or her children to marry this man. Similarly, if a man touches a woman with evil intentions, her mother & her children will be haram on him.
19. In the middle of the night, a man decided to awaken his wife. However, he mistakenly touched his daughter or his mother-in-law. Thinking them to be his wife, he touched them with the passions of youth. Now, this man will become haram on his wife forever. There is no way in which she can become permissible for him. It will be necessary for him to divorce his wife.
20. If a boy touches his step-mother with an evil intention, she will become haram on her husband. There is no way in which she can be halal for him. If the step-mother touches her step-son with an evil intention, the same rule will apply.
21. A Muslim woman cannot marry a man who belongs to any other religion. She can only marry a Muslim man.
22. A woman's husband divorced her or he passed away. As long as she does not complete her iddah, she cannot marry anyone else.
23. Once a woman marries a man, she cannot marry another person unless & until she is divorced by this person & also completes her iddah.
24. If a woman is not married & she falls pregnant due to adultery, it will be permissible to marry her. However, it will not be permissible to have intercourse with her until she delivers the child. But if the woman marries the same person who had committed adultery with

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her, it will be permissible for the person to have intercourse with her.

25. If a person has four wives, he cannot marry a fifth woman. If he happens to divorce one of his four wives, another woman cannot marry him until the one who is divorced completes her iddah.

Scientific benefits of Marriage: -

1. Consistent research has shown that being married is actually good for your heart. In one recent study out of New York University's Lagone Medical Center, researchers found that married men & women had a five percent lower chance of cardiovascular disease compared to single people.
2. According to Robin Simon, a professor of sociology at Wake Forest University, marriage has for a long time been associated with better mental health. At this point, hundreds of studies document a robust relationship between marriage & improved mental health: Married people report significantly fewer symptoms of depression & are significantly less likely to abuse substances than their non-married counterparts.
3. Getting married is a good way to live longer - at least that's what research says. Having a family & living with a spouse gives individuals something to live for, compared to their single counterparts who may have been used to living a self-centered life. Researchers have also found that men, in particular, are benefit from marriage. They're less likely to commit suicide than their single counterparts & they're more likely to do things like go to the doctor, get their check-ups, stop drinking alcohol & take their medication because their wives stay on top of them. Likewise, one study found that married people recovered much quicker from surgery than single people, because they had someone to take care of them.
4. Researchers from the University of Chicago found that marriages lower the stress hormones by dampening the cortisol hormone responses to psychological stress, also lowers testosterone levels.
5. Marriage facilitates sex & it acts as a pain reliever. The hormone oxytocin (a nine amino acid peptide that is synthesized in hypothalamic neurons & transported down axons of the posterior

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pituitary for secretion into blood) secretes within your body whenever you engage in sexual activity. Because of this secretion, endorphins (hormone-like chemicals that bear a close functional resemblance to morphine) are released & pain reliefs. & after an orgasm, an intense wave of calm & relaxation overcomes humans (that's why men usually fall asleep) & it's a time when people can truly liberate themselves & let go. Plenty of people who enjoy a regular dose of sex convey that they sleep much better during the night & feel alive & refreshed throughout the day. So, one of the health benefits of sex is a better night's sleep, which allows you to handle day-to-day stress much more efficiently. Our blood starts to pump at a quicker rate & thus, blood flow to our brain & other organs increases. Both an increased heart rate & more blood pumping through the brain result in better performance (in & out of the bedroom).

6. The fresh supply of blood pumping through your body provides the organs with a healthy dose of oxygen & rids the body of old & wasteful products. & there are many more benefits.

Conclusion of Hadees: -

Refer above Rules in general who has more than one wife.

Sexual interaction between the husband & his wife should always be done privately. Intercourse should be performed away from others' observation, including one's children who live in the same house.

Nabi ﷺ also prohibited men & women from talking to others about the details of what happens in their bedrooms. One is only allowed to reveal what is necessary when there are good reasons, such as medical issues.

Nabi ﷺ recommended the husband to be kind to his bride & to comfort her by offering her something to drink when they meet the first time after the wedding.

Narrated Imam Ahmad from the Hadees of Asmaa Bint Yazeed Ibn Al-Sakin ﷺ who said: I prepared & beautified A'isha رضی اللہ عنہا for Nabi ﷺ. Then He ﷺ came & I called Him to see her in all her beauty. He ﷺ came & sat next to her. He ﷺ was brought a large cup that contained milk. He ﷺ drank & then handed it to her. She lowered her head & was shy.

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Asmaa رضی اللہ عنہا then says: I rebuked her & told her to take it from the Hand of Nabi ﷺ. She took it & drank some."

Nabi ﷺ recommended the couple to start every intercourse by saying: Bismillahir Rahmanir Rahim (In the Name of Allah ﷻ) & by praying to Allah ﷻ (making a Dua) to protect them from Shaitaan & to protect the child from devil (shaitaan) if a child comes from that intercourse.

In Tirmizi it is mentioned to recite this Dua:

بِسْمِ اللهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

'In the Name of Allah', O Allah! Protect me from Shaitaan and protect what you bestow upon us from Shaitaan'

[Tirmizi: 1092; Book. 11, English vol. 2; Book. 6, Hadees. 1092]

Nabi ﷺ said: "If any one of you marries a woman, he should take her by the forelock, mention Allah ﷻ's name (saying: "In the Name of Allah ﷻ") & pray blessings by saying, O' Allah ﷻ! I ask you for her good & the good of what you have dispositioned her toward & I seek refuge from her evil & the evil you have dispositioned her toward' "

[Bukhari in Khalaq Afaal al-Ibaad, page 22]

He should place his hand upon the front part of her head at the time when he first starts to approach her or after that. He should mention the name of Allah ﷻ Almighty & then pray for blessings & then say the supplication that was taught to us by Nabi ﷺ: "O Allah ﷻ! I ask of you the good of her & the good of what you have placed in her nature & I seek refuge with you from the bad in her & the bad that you have placed in her nature".

[Abu Dawud: 2160, Ibn Ma-jah: 1918, Mustadrak Hâkim: 2811, Bayhaqî: 7/148]

The groom & the bride are also recommended to pray two Raka`ats together when they meet on the first day of marriage.

It was narrated that Abu Saeed ﷺ, the freed slave of Abu Usayd, said: I got married when I was a slave & I invited some of the Companions Nabi ﷺ, among who were Ibn Masood, Abu Dharr & Huzaifa ﷺ. & they taught me & said: When your wife enters upon you, pray two rakahs, then ask Allah ﷻ, may He be exalted, for the good of what has entered upon you & seek refuge with Him from its evil, then go ahead & approach your wife.

[Ibn Abi Shaybah in al-Musannaf: 3/401, Abd Al-Razzaq in Al-Musannaf: 6/191]

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It is highly recommended that the wedding should take place at night. The Hadees says, "Take the bride to her new home during the night." When the bride enters the room, the groom is recommended to take off her shoes & wash her feet (in a washbowl) & then sprinkle the water around the room. Then he should perform wazoo & pray two rak'at sunnat prayers & then recite the following dua:

اَللّٰهُمَّ ارْزُقْنِيْ اِلْفَهَا وَ وُدَّهَا وَ رِضَاهَايْ وَ اَرْضِنِيْ بِهَا وَ اَجْمَعْ بَيْنَنَا بِاَحْسَنِ اِجْتِمَاعٍ وَ اَنْسِ اِيْتِلَافٍ فَاِنَّكَ تُحِبُّ الْحَلَالَ وَ تُكْرِهُ الْحَرَامَ

O Allah ﷻ! Bless me with her affection, love & her acceptance of me; & make me pleased with her & bring us together in the best form of a union & in absolute harmony; surely You like lawful things & dislike unlawful things.

Then he should ask the bride to do *wazoo* & pray two *rak'at sunnat* prayers. When they are ready to go to bed, the groom should put his hand on the bride's forehead & pray the following *du'a* while facing the *qiblah*.

اَللّٰهُمَّ بِاَمَانَتِكَ اَخَذْتُهَا وَبِكَلِمَاتِكَ اِسْتَحْلَلْتُهَا فَاِنْ قَضَيْتَ لِيْ مِنْهَا وَلَدًا فَاجْعَلْهُ مُبَارَكًا تَقِيًّا مِّنْ شِيْعَةِ اٰلِ مُحَمَّدٍ وَّلَا تَجْعَلْ لِلشَّيْطَانِ فِيْهِ شِرْكًا وَّلَا نَصِيْبًا

O Allah ﷻ! I have taken her as Your trust & have made her lawful for myself by Your words. Therefore, if You have decreed for me a child from her, then make him/her blessed & pious from among the followers of the Family of Muhammad (peace be upon him & them); & do not let Satan have any part in him/her.

…….This lesson has 74 Hadees……

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Lesson no. 21 Rules about Intercourse & wet dreams: -

About Wet dreams: -

1. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ said: "If anyone wakes up & sees some wetness, but he does not think that he had an erotic dream, let him have a bath. But if he thinks that he had an erotic dream but he does not see any wetness, then he does not have to take a bath." *[Ibn Ma-jah: 655; Book. 1; English vol. 1; Book. 1, Hadees. 612]*

Means if a male see sticky discharge on his clothes when he wakes up he should take a bath because it is obligation to take a bath, whether he sees an erotic dream or not it is an obligation to take a bath.

If the discharge is ejaculation (a discharge mainly in sleeps with bulge in a single stroke with little pleasure full feelings of orgasm) this ejaculation is commonly called as night fall.

2. Narrated by Umme Salma رضی اللہ عنہا that a woman said: O! Rasoolullah ﷺ, Allah ﷻ is not shy to tell the truth. Do women have to perform bath (Ghusl) if she has a wet dream?" He ﷺ said: "Yes, if she sees water." (Umme Salma laughed) & said: "Do women really have wet dreams?" Nabi ﷺ said: "How else would her child resemble her?" (That is, if she has an emission of the fluid of an orgasm).

[An-Nasa'i: 198; Book. 1; English vol. 1; Book. 1, Hadees. 197]

3. Abu Saeed Khudri ﷺ narrated that Nabi ﷺ said: "Three things do not break the fast of the fasting person: Cupping (hijamah), vomiting & the wet dream." *[Tirmizi: 719; Book. 8, English vol. 2; Book. 3, Hadees. 719]*

4. Narrated by Khawlah Bin Hakim ﷺ that "I asked Nabi ﷺ about a woman who has a wet dream & He ﷺ said: 'If she sees water, let her perform bath (Gusl)" *[An-Nasa'i: 199; Book. 1; English vol. 1; Book. 1, Hadees. 198]*

5. Hammam Bin AI-Harith ﷺ narrated that A'isha رضی اللہ عنہا had a guest to whom she lent a yellow wrap for him to sleep in. He had a wet dream & was too embarrassed to send it to her while the traces of the wet dream were present on it. So he submerged it (washing it) in water, then he sent it to her. A'isha رضی اللہ عنہا said: Why did he ruin our garment? It would have been sufficient for him to scrape it off with his fingers. Sometimes I would scrape it off of the garment of Nabi ﷺ with my fingers. *[Tirmizi: 116; Book. 1, English vol. 1; Book. 1, Hadees. 116]*

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Islamic rules & Sunnah about legal intercourse: -

Rule regarding intercourse after marriage: -

1. Yahya related to me from Malik from Ibn Shihab that Ibn Al-Musayyib ﷺ said: If someone marries a woman & cannot have intercourse with her, there is a deadline of a year set for him to have intercourse with her. If he does not, they are separated.

[Muwatta Malik: 1236; Book. 29, English Book. 29, Hadees. 74]

Dua during intercourse: -

2. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ said: "If anyone of you, when having sexual intercourse with his wife, says:

اَللّٰهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

and if it is destiny that they should have a child, then devil (shaitaan) will never be able to harm him. *[Bukhari: 5165; Book. 67; English vol. 7; Book. 62; Hadees. 94]*

In Tirmizi it is mentioned to recite this Dua:

بِسْمِ اللهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

[Tirmizi: 1092; Book. 11, English vol. 2; Book. 6, Hadees. 1092]

Acts after intercourse with wife: -

Sleeping or eating after intercourse is allowed: -

3. A'isha رضی اللہ عنہا reported whenever Nabi ﷺ intended to sleep after having sexual intercourse; He Acts after intercourse with wife performed ablution (wazoo) as for the prayer before going to sleep.

[Muslim: 305 A; Book. 3; English Book. 3; Hadees. 597]

4. A'isha رضی اللہ عنہا reported whenever Nabi ﷺ had sexual intercourse & intended to eat or sleep; He ﷺ performed the ablution of prayer.

[Muslim: 305 B; Book. 3; English Book. 3; Hadees. 598]

Wazoo between, if intercourse is done 2nd time in the same night: -

5. Abu Saeed Al-Khudri ﷺ reported that Nabi ﷺ said: When any of you has intercourse with his wife & desire to repeat it, he should perform ablution between them.

[Abu Dawud: 220; Book. 1; English Book. 1; Hadees. 220]

Bath after intercourse compulsory & Sunnah of it: -

6. Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "When a man sits between the four parts (arms & legs of his wife) & has intercourse, then bath is obligatory."*[Ibn Ma-jah: 653; Book. 1; English vol. 1; Book. 1, Hadees. 610]*

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7. Urwah ﷺ has narrated it on the authority of A'isha رضی الله عنها that when Nabi ﷺ took a bath because of sexual intercourse, He ﷺ first washed His hands before dipping one of them into the basin & then performed ablution (wazoo) as is done for prayer.

[Muslim: 316 D; Book. 3; English Book. 3; Hadees. 619]

8. A'isha رضی الله عنها reported when Nabi ﷺ took a bath because of sexual intercourse, He ﷺ called for a vessel & took a handful of water from it & first (washed) the right side of His Head, then left & then took a handful (of water) & poured it on His Head.

[Muslim: 318; Book. 3; English Book. 3; Hadees. 623]

9. Narrated by A'isha رضی الله عنها that Nabi ﷺ used to take a bath for four things; after sexual intercourse, on Fridays, after extracting blood from his body (hijamah / Wet cupping) & after washing a dead body. *[Buloogh Al-Muram: 112; Book. 1, English Book. 1, Hadees. 120]*

10. Narrated by A'isha رضی الله عنها that whenever Nabi ﷺ took Ghusl (bath) after sexual intercourse, He ﷺ would wash His Hands, then pour water with His Right Hand, on His left Hand & wash His sexual organ. He ﷺ would then perform ablution (wazoo), then use to take some water & run His respected Fingers through the roots of the Hair. Then He ﷺ would pour three handfuls on His Head, then pour water over the rest of His Body & subsequently wash His Feet.

[Bulugh Al-Maram: 119; Book. 1, English Book. 1, Hadees. 128]

11. Abdullah Bin Abul-Qais ﷺ asked A'isha رضی الله عنها about the Witr (prayer) of Nabi ﷺ & mention a Hadees, then I asked what did He ﷺ do after having sexual intercourse? Did He ﷺ take a bath before going to sleep or did He ﷺ sleep before taking a bath? She رضی الله عنها replied, He ﷺ did all these. Some- times He ﷺ took a bath & then slept & sometimes He ﷺ performed ablution (wazoo) only & went to sleep. I (the narrator) said: Praise be to Allah ﷻ Who has made things easier (for human beings).

[Muslim: 307 A; Book. 3; English Book. 3; Hadees. 603]

12. Narrated by Aswad Bin Yazeed that A'isha رضی الله عنها reported (about the night prayer of Nabi ﷺ) that He ﷺ used to sleep in the early part of the night & woke up in the latter part. If He ﷺ then wished (to have) intercourse with His wife, He ﷺ satisfied His desire & then went to sleep; & when the first call to prayer was made He (use to) jumped up (by Allah ﷻ, she, *i.e.* A'isha رضی الله عنها, did not say" He

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stood up") & poured water over Him (by Allah ﷻ she, *i.e.* A'isha رضى الله عنها did not say that He ﷺ took a bath but I (Aswad) knew what she رضي الله عنها meant) & if He ﷺ did not had an intercourse, He ﷺ (use to) performed ablution, just as a man performs ablution for prayer & then offered two rak'ahs. *[Muslim: 739; Book. 6; English Book. 4; Hadees. 1612]*

About clothes in which intercourse is done: -

13. Narrated by Mu'awiyah Bin Abu Sufyan ﷺ that He asked his sister Umme Habibah رضى الله عنها, the wife of the Nabi ﷺ "Did Nabi ﷺ ever offer prayer in a garment in which He ﷺ had sexual intercourse?" She said: "Yes, if there was nothing noxious (impurity) on it."

[Ma-jah: 583; Book. 1; English vol. 1; Book. 1, Hadees. 540]

14. Narrated by Jabir Bin Samurah ﷺ that "A man asked Nabi ﷺ whether he could perform prayer in a garment in which he had intercourse with his wife. He said: 'Yes, unless he sees something on it, in which case he should wash it."

[Ibn Ma-jah: 585; Book. 1; English vol. 1; Book. 1, Hadees. 542]

Avoid being fully naked while intercourse: -

15. Narrated by Utbah Bin Abd Sulamain ﷺ that Nabi ﷺ said: "When anyone of you has intercourse with his wife, let him cover himself & not be naked liked donkeys."

[Ibn Ma-jah: 1996; Book. 9; English vol. 3; Book. 9, Hadees. 1921]

About Coitus interrupts (means to ejaculate outside the vagina): -

16. Narrated by Abu Saeed Khudri ﷺ, A man said to Nabi ﷺ, I have a slave-girl & I withdraw the penis from her *(while having intercourse)* & I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it. The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. Nabi ﷺ answered the Jews told a lie. If Allah ﷻ intends to create it, you cannot turn it away.

[Abu Dawud: 2171; Book. 12; English Book. 11; Hadees. 2166]

Means that if a man ejaculates outside the vagina so that pregnancy does not take place, on this Nabi ﷺ said that if Allah ﷻ wants & will, the pregnancy will take place even if the semen is ejaculated outside. According to modern science the sperms in semen are capable to travel (to the fallopian tube) were the conception takes place even if the semen is ejaculated outside the vagina.

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Have intercourse with wife, if you are provoked with other lady: -

17. Jabir ﷺ said that Nabi ﷺ saw a woman, so He ﷺ entered upon Zainab رضی الله عنها (His Wife) & had intercourse with her. He ﷺ then came out & said to His companions "A woman advances in the form of a devil. (if) one of you finds that, he should go to his wife (and have intercourse with her) for that will repel what he is feeling.

[Abu Dawud: 2151; Book. 12; English Book. 11; Hadees. 2146]

Fasting for those who cannot marry: -

18. Narrated by Abdullah ﷺ that we were with Nabi ﷺ while we were young & had no wealth whatever, So Nabi ﷺ said: "O young people! Whoever among you can marry, should marry, because it helps him to lower his gaze & guard his modesty (*i.e.* his private parts from committing illegal sexual intercourse etc.) & whoever is not able to marry, should fast, as fasting diminishes his sexual power."

[Bukhari: 5066; Book. 67; English vol. 7; Book. 62; Hadees. 4]

Islamic rules & guidance of Nabi ﷺ regarding illegal or prohibited intercourse: -

Intercourse prohibited during menses with wife, if anyone does it so: -

19. Ibn Abbas رضی الله عنهما said, If one did intercourse in the beginning of the menses, (one should give) one dinar; in case one has intercourse towards the end of the menses & than half a dinar (should give charity). *[Abu Dawud: 265; Book. 1; English Book. 1; Hadees. 265]*

(Intercourse is prohibited during menses).

20. Abu Hurairah ﷺ narrated that Nabi ﷺ said: "Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer & then he has disbelieved in what was revealed to Muhammad ﷺ. *[Tirmizi: 135; Book. 1, English vol. 1; Book. 1, Hadees. 135]*

21. Narrated by Anas ﷺ that the Jews did not ate with a woman during her menstruation period, so Nabi ﷺ said: "Do everything else apart from sexual intercourse (with your wives)".

[Bulug Al-Muram: 144; Book. 1, English Book. 1, Hadees. 155]

(Intercourse is prohibited in menses).

Intercourse not allowed other than husband & wife: -

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22. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ said: "Whoever has intercourse with a Mahram relative, kill him; & whoever has intercourse with an animal, kill him & kill the animal."

[Ibn Ma-jah: 2661; Book. 20; English vol. 3; Book. 20, Hadees. 2564]

Rules if an unmarried does intercourse: -

23. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: "If a lady slave commits illegal sexual intercourse & she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; & if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished; & if she commits illegal sexual intercourse for the third time, then she should be sold even for a hair rope."

[Bukhari: 6839; Book. 86; English vol. 8; Book. 82; Hadees. 823]

24. Narrated by Zaid Bin Khalid ؓ that Nabi ﷺ ordered that an unmarried person who committed illegal sexual intercourse is to be scourged one hundred lashes & sent into exile for one year.

[Bukhari: 2649; Book. 52; English vol. 3; Book. 48; Hadees. 817]

25. Narrated by Zaid Bin Khalid Al-Juhani & Abu Hurairah ؓ that I heard Nabi ﷺ ordering that an unmarried person guilty of illegal sexual intercourse be flogged one-hundred stripes & be exiled for one year. *[Bukhari: 6831, 6832 & 6833; Book. 86; English vol. 8; Book. 82; Hadees. 818 & 819]*

Anal intercourse not allowed: -

26. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: "Allah ﷻ will not look at a man who has intercourse with his wife in her buttocks."

[Ibn Ma-jah: 1998; Book. 9; English vol. 3; Book. 9; Hadees. 1923]

27. Narrated by Khuzaimah Bin Sabit ؓ that Nabi ﷺ said: "Allah ﷻ is not too shy to tell the truth," three times. "Do not have intercourse with women in their buttocks."

[Ibn Ma-jah: 1999; Book. 9; English vol. 3; Book. 9; Hadees. 1924]

Act of illegal intercourse: -

28. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse & a thief is not a believer at the time of committing theft & an alcoholic drinker is not a believer at the time of drinking, Yet, (gate of) repentance is open thereafter.

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[Bukhari: 6810; Book. 86; English vol. 8; Book. 82; Hadees. 801]

Punishment for a married if does illegal intercourse (means other than spouse): -

The punishment for a married woman or man caught having intercourse other than their spouse is they should be stoned till death. & if an unmarried woman or man caught having intercourse should be beaten with hunter 100 slashes & be exiled for one year.

29. Narrated by Zaid Bin Khalid & Abu Hurairah ﷺ that Nabi ﷺ said: "O Unais! Go to the wife of this (man) & if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

[Bukhari: 2314 & 2315; Book. 40; English vol. 3; Book. 38; Hadees. 508]

30. Narrated Ibn Umar رضی اللہ عنہما that a Jews brought a man & a woman who had committed illegal sexual intercourse, to Nabi ﷺ & He ﷺ ordered them to be stoned to death & they were stoned to death near the mosque (Masjid) where the biers used to be placed.

[Bukhari: 7332; Book. 96; English vol. 9; Book. 92; Hadees. 432]

31. Narrated by Abdullah Ibn Abbas رضی اللہ عنہما that, if a man who is not married is seized committing sodomy, he will be stoned to death.

[Abu Dawud: 4463; Book. 40; English Book. 39; Hadees. 4448]

(Sodomy is having sex in unnatural way like oral sex, sex with animals or other means but mainly oral sex).

Science & Hadees regarding intercourse: -

Intercourse prohibit during menses: -

Dr. Muhiy Al-Deen Al-'Alabi says that: "It is essential to refrain (prohibit) from having intercourse with a menstruating wife because doing so leads to an increase in the flow of menstrual blood, because the veins of the uterus are congested & prone to rupture & get damaged easily; & the wall of the vagina is also susceptible to injury, so the likelihood of inflammation is increased, which leads to inflammation in the uterus & in the man's penis, because of the irritation that occurs during intercourse. Having intercourse with a menstruating wife may also be off-putting to both the man & his wife, because of the presence & smell of blood, which may make the man impotent.

Dr. Muhammad Al-Baar said, speaking of the harm that may be caused to the menstruating wife: The lining of the uterus is shed during

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menstruation & the uterus is scarred as a result, just like when the skin is flayed. So it is vulnerable to bacteria & the introduction of the bacteria that are to be found at the tip of the penis poses a great danger to the uterus, because the opening of both OS (mouth of uterus) are opened during menstrual cycle thus the bacterias can easily reach up to the uterus & fallopian tubes. Hence the penetration of the penis into the vagina at the time of menstruation is no more than the introduction of germs at a time when the body is unable to fight them.

Dr. Al-Baar thinks that the harm is not limited to what he describes of the introduction of germs into the uterus & vagina which is difficult to treat; rather it also extends to other things:

1. *The spread of infection to the fallopian tubes, which may then become blocked, which in turn may lead to infertility or ectopic pregnancy, which is the most dangerous kind of pregnancy.*
2. *The spread of infection to the urethra, bladder & kidneys; diseases of the urinary tract are usually serious & chronic.*
3. *Increase of germs in the menstrual blood, especially gonorrhea germs.*

The menstruating wife is also in a physical & psychological state that is not conducive to have intercourse, so if it takes place it will harm her a great deal & cause pains during her period, as Dr. Al-Baar said:

1. *Menstruation is accompanied by pains, the severity of which varies from one woman to another. Most women experience pains in the back & lower abdomen. For some women the pain is unbearable & has to be treated with medication & painkillers.*
2. *Many women suffer depression & stress during their periods, especially at the beginning & their mental & intellectual state are at the lowest level during menstruation.*
3. *Some women suffer migraines just before their period starts & the pain is severe & causes visual disturbances & vomiting.*
4. *Women sexual desire decreases & many women have no interest at all in sex during their periods. The entire reproductive system is in a state that is prone to sickness, so intercourse at this time is not natural & serves no purpose, rather it can cause a great deal of harm.*
5. *A woman's temperature drops during menstruation, as does her pulse & blood pressure, which makes her feel dizzy, exhausted & lethargic.*

Dr. Al-Baar also mentions that the harm is not only caused to the woman by having intercourse with her, rather the man is also affected by this action,

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which may cause infection in his reproductive system which may lead to sterility as a result. The severe pains suffered as a result of this infection may be even worse than the sterility it causes.

Anal intercourse prohibited: -

Anal sex can expose its participants to two principal dangers: infections due to the high number of bacterias, fungus & infectious microorganisms which are not found elsewhere on the body & physical damage to the anus & rectum due to their fragility, & there is a higher risk of passing on sexually transmitted infections & diseases, because the anal sphincter are delicate & can easily torn that can provide an entry for pathogens. The high concentration of white blood cells around the rectum, together with the risk of tearing & the colon's function to absorb fluid, are what place those who engage in anal sex at high risk of STIs (sexually transmitted infections).

People say we use condom, the condom can break or otherwise come off during anal sex & this is more likely to happen with anal sex than with other sex acts because of the tightness of the anal sphincters during friction. Unprotected receptive anal sex (with an HIV positive partner) is the sex act most likely to result in HIV transmission. Other infections & problems that can be transmitted or caused by anal sex are piles, fissures, fistula, anal abscess, perforations, anal incontinence, warts, HIV, AIDs, human papillomavirus (HPV) which can increase risk of anal cancer; typhoid fever, diarrhea, parasitic infection.

Fever; amoebiasis; Chlamydia cryptosporidiosis; E-coli infections; giardiasis; gonorrhea; hepatitis A; hepatitis B; hepatitis C; herpes simplex; Kaposi's sarcoma-associated herpes simplex virus; lymphogranuloma venereum; Mycoplasma hominis; Mycoplasma genitalium; pubic lice salmonellosis; shigella; syphilis; tuberculosis; & Ureaplasma urealyticum & etc.

Conclusion of Hadees: -

1. Avoid having sex with menstruating wife, Avoid anal sex, Avoid all unnatural ways of sex like masturbation, lesbianism, sodomy & etc.
2. Recite the Dua of Sunnah while ejaculation, perform wazoo after sex, perform wazoo in between 1st & 2nd intercourse, rest for some time after intercourse, do not get fully naked, one can eat after sex but after wazoo, bath is compulsory after sex, bath in Sunnah way, fore play is allowed.
3. Be far from rapes, extra marital affair, sex with other spouse because Allah ﷻ dislikes it very much & punishment of it is very severe.
4. Fulfill your sexual desire with your wife only because she is legal for you & you are legal for her, what Allah ﷻ wants you to do, be safe your modesty.

…….This lesson has 31 Hadees…….

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Lesson no. 22 Veil (Hijab): -

Quranic references of Hijab: -

1. ***Chapter No. 33 (Surah) Al-Ahzab verse no. 59: -***

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن
جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. Screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah ﷻ is Ever Oft-Forgiving, Most Merciful.

2. ***Chapter No. 24 (Surah An-Noor verse no. 31: -***

وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبۡدِينَ
زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ
بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا
مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ
لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن
زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ٣١

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old

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male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah ﷻ to forgive you all, O believers, that you may be successful.

Revealing of veiling (Hijab) verses of Quran: -

1. Narrated by Anas ﷺ that I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai Bin Ka`b ﷺ used to ask me about it. Nabi ﷺ became the bridegroom of Zainab Bint Jahsh رضی اللہ عنہا whom He ﷺ married in Madinah. After the sun had raised high in the sky, Nabi ﷺ invited the people to a meal. Nabi ﷺ remained sitting & some people remained sitting with Him after the other guests had left. Then Nabi ﷺ got up & went away & I too, followed Him till He ﷺ reached the door of A'isha's رضی اللہ عنہا room. Then He ﷺ thought that the people must have left the place by then, so He ﷺ returned & I also returned with Him. Behold, the people were still sitting at their places. So He ﷺ went back again for the second time & I went along with Him too. When we reached the door of A'isha's رضی اللہ عنہا room, He ﷺ returned & I also returned with Him to see that the people had left. Thereupon Nabi ﷺ hung a curtain between me & Him & the Verse regarding the order for (veiling of women) Hijab was revealed. *[Bukhari: 5466; Book. 70; English vol. 7; Book. 65; Hadees. 375]*
2. Anas Bin Malik ﷺ said that Zainab Bint Jahsh رضی اللہ عنہا used to boast to other wives of Nabi ﷺ saying: Allah ﷻ married me to Him ﷺ from above the Heavens. & the Verse of Hijab was revealed concerning her. *[Nasa'i: 3252; Book. 26; English vol. 4; Book. 26, Hadees: 3254]*
3. Narrated by Anas Bin Malik ﷺ that, the verse of Al-Hijab (veiling of women) was revealed in connection with Zainab Bint Jahsh رضی اللہ عنہا. (On the day of her marriage with Him) Nabi ﷺ gave a marriage banquet with bread & meat; & she used to boast before other wives of Nabi ﷺ & used to say, "Allah ﷻ married me (to Nabi ﷺ)".

[The hijab is in Chapter 33, Surah Ahzab verse no. 59 please see the start of the lesson] [Bukhari: 7421; Book. 97; English vol. 9; Book. 93; Hadees. 517]

Umar ﷺ advised for veils: -

4. Narrated by Umar ﷺ that I said: Oh! Rasoolullah ﷺ good & bad persons enter upon you, so I suggest that you order the mothers of the Believers (*i.e.* your wives) to observe veils. Then Allah ﷻ revealed the verse of Al- Hijab. *[Bukhari: 4790; Book. 65; English vol. 6; Book. 60; Hadees. 313]*

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Veils (Hijab) not required for uncle: -

5. Narrated by A'isha رضى الله عنها that Aflah, the brother of Abul Quais, asked permission to visit me after the order of Al-Hijab was revealed. I said: I will not permit him unless I take permission of Nabi ﷺ about him for it was not the brother of Abul Quais but the wife of Abul Quais that nursed me. Nabi ﷺ entered upon me & I said to Him: O Rasoolullah ﷺ! Aflah, the brother of Abul Quais asked permission to visit me but I refused to permit him unless I took your permission. Nabi ﷺ said: What stopped you from permitting him? He is your uncle.

[Bukhari: 4796; Book. 65; English vol. 6; Book. 60; Hadees. 319]

Veils (Hijab) necessary to be done for every woman infront of mehram (by whom marriage is allowed): -

6. Abu Abdullah Salim Sabalan said that A'isha رضى الله عنها liked my honesty & hired me & she showed me how Nabi ﷺ used to perform ablution (Wazoo). She rinsed her mouth, sniffed water into her nose & blew it out three times & washed her face three times. Then she washed her right hand three times & her left hand three times. Then she put her hand on the front of her head & wiped her head once, front to back. Then she rubbed her ears with her hands & then she passed her hands over her cheeks. Salim said: I came to her as a slave with a contract of manumission & she did not hide herself from me. She would sit before me & talk to me, until I came to her one day & said: Pray for blessing for me, O Mother of Believers. She said: Why is that? I said: Allah ﷻ has set me free. She said: May Allah ﷻ bless you. Then she lowered the Hijab before me & I never saw her again after that day. *[Nasa'i: 100; Book. 1; English vol. 1; Book. 1, Hadees: 100]*

Veils (Hijab) are for both male & female: -

7. Umme Salma رضى الله عنها said that I was with Nabi ﷺ along with Maimunah رضى الله عنها when Ibn Umme Maktoom ﷺ (who was blind) came to visit him. (This incident took place after the order of Hijab). Nabi ﷺ told us to hide ourselves from him (i.e., observe Hijab). We said: "O Rasoolullah ﷺ, he is blind & is unable to see us, nor does he know us." He ﷺ replied: "Are you also blind & unable to see him?"

[Riyadh As-Salihin: 1626 Book. 18; English Book. 18; Hadees. 116]

8. Narrated by A'isha رضى الله عنها that may Allah ﷻ have mercy on the early immigrant women. When the verse "*That they should draw*

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their veils over their bosoms" was revealed, they tore their thick outer garments & made veils from them. *[Abu Dawud: 4102; Book 34; English Book. 33; Hadees. 4091]*

9. It was narrated from Urwah that A'isha رضى الله عنها said that Nabi ﷺ used to pray Fajr & the believing women would attend (the prayer) with Him, wrapped in their aprons, then they would go back to their houses & no one would recognize them.

[Muslim: 645 A; Book. 5; English Book. 4; Hadees. 1345]

10. It was narrated that A'isha رضى الله عنها said: "The riders used to pass by us when we were with Nabi ﷺ in Ihraam & when they drew near to us we would lower our jilbabs from our heads over our faces, then when they had passed we would uncover them again.

[Abu Dawud: 1833; Book. 11; English Book. 10; Hadees. 1829]

11. It was narrated that Asma Bint Abi Bakr رضى الله عنها said: We used to cover our faces in front of men. *[Ibn Khuzaimah, 4/203; Haakim: 1/624]*

12. It was narrated that Aasim Al Ahwaal said: We used to enter upon Hafsah Bint Sireen who had put her jilbab thus & covered her face with it & we would say to her: May Allah ﷻ have mercy on you. Allah ﷻ says (means): & as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment (Noor: 60). & she would say: What comes after that? We would say: But to refrain (*i.e.* not to discard their outer clothing) is better for them. & she would say: That is confirming the idea of hijab. *[Al-Bayhaqi: 7/ 93]*

13. Narrated Safiya Bint Shaiba that A'isha رضى الله عنها used to say: "When (the Verse): "They should draw their veils over their necks & bosoms, was revealed, (the ladies) cut their waist sheets at the edges & covered their heads & faces with the cut pieces of cloth."

[Bukhari: 4759; Book. 65; English vol. 6; Book. 60; Hadees. 282]

Questions & Answers: -

Question: - It is permissible for a female doctor to take off her hijab when visiting patients, even if the laws governing her work require doing that?

Answer: - Wearing hijab in front of non-mahram men is a definite obligation as is indicated by the Quran, Sunnah & scholarly consensus. Hence it is not permissible for anyone to instruct a woman to do the contrary or to prevent a woman who wants to comply with that. It is not permissible for a woman to take this obligation lightly or to

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uncover any part of her body, unless she is compelled to do that by a case of necessity which makes that which is ordinarily prohibited permissible.

Question: - I am a girl who does not wear hijab. Does that mean that my fasting in Ramzaan is invalid?

Answer: - If a woman does not wear hijab, then she is disobeying her Lord thereby, but her fast is still valid, because sins, including not wearing hijab, do not invalidate the fast, but they detract from its reward & may cause it to be lost altogether.

Scientific Benefits of Wearing Hijab: -

The Hijab is a religious head covering that is worn by Muslim women. It generally conceals the neck & hair & has a veil for covering the face. Most Muslim women wear the Hijab, while refraining from wearing tight clothing. Donning the Hijab & also generally observing a modest Muslim style of dressing offers these benefits.

1. Represents Purity

The Hijab is regarded like an indication of dignity & purity. It highlights Muslim women as chaste & pure women. It also sets the wearer apart from immoral behaviors linked to women who wear immodestly. Actually, the Hijab acts like a screen between chaste Muslim women & the world's evil.

2. Protects From Male Harassment

Most men do not make lewd gestures or whistle when a woman wearing a Hijab passes by. In fact, men view the Hijab like a sign that says off limits & thus do not approach such women. Muslim women by & large have a low chance of being exploited for their femininity & beauty in contrast with other women.

3. Places Focus On Intellect

The Hijab also benefits Muslim women by forcing people, particularly men, to go past the outer appearances & focus on the women's intellect. Rather than assessing woman for her mind, the society usually assesses her based on physical traits. Many people are truly surprised when they discover that a Muslim who wears a Hijab is articulate, intelligent & educated.

4. Eliminates Competition Amongst Women

People in western nations are known for sacrificing health & financial savings so as to have expensive plastic surgery with an aim of meeting

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unrealistic standards of beauty. However, with Hijab, Muslim women can go for their normal duties without worrying about impressing other people.

5. Hygienic Purposes

All public should wear Hijab or head-covering workers serving society to ensure cleanliness & purity. Workers in a number of professions wear "veils" - nurses, fast food workers & daily Counter workers, restaurant workers & servers, doctors, health care providers & many more.

6. Female Psychological Balance

Covering the hair can also have a beneficial effect on the female psyche as well. Studies of women being interviewed for jobs show that there is a high correlation between what they wear & their perceptions of how successful they will be in their interviews. There are many more examples of how what we wear can influence how we act.

Wearing a Hijab does not have demerits & those who wear it have more strength & confidence as women become less mindful of their physique & appearance.

The moral duty of wearing Hijab in Islam is a frequently discussed topic among Muslim women. Nevertheless, little been written on its scientific advantage but there are, in fact, a number of health benefits that wearing Hijab provides, as well as many behavioural science studies that suggest that Hijab is the best cloth for women. It is very important to protect the head, as medical test show that 40-60% of body heat is lost through the head, so persons wearing head coverings during cold months are protected about 50% more than those who do not. In the traditional Islamic medical texts of Al- Jawziyya, there are evidence that the body is affected by the "*4 Elements*" of life in undesirable ways hence, we are advised to protect our heads against wind, breezes, drafts & cold weather.

Science & Islamic Hijab: -

In these verses, Allah ﷻ commands following: -

1) For both believing men & women: Cast down their looks & guard their private parts

2) For believing women:

A) Not to display their ornaments (with exceptions).

B) Not strike their feet unless their ornaments become known

'Casting down their looks' is one of the common commands for both men & women & in addition women shouldn't 'display' their ornaments. What this has to do with the command of *hijab?* What could be possible

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implications of 'keeping down' one's look while living in society where everyone doesn't observe a modest dress code? Let us look at it from scientific angle.

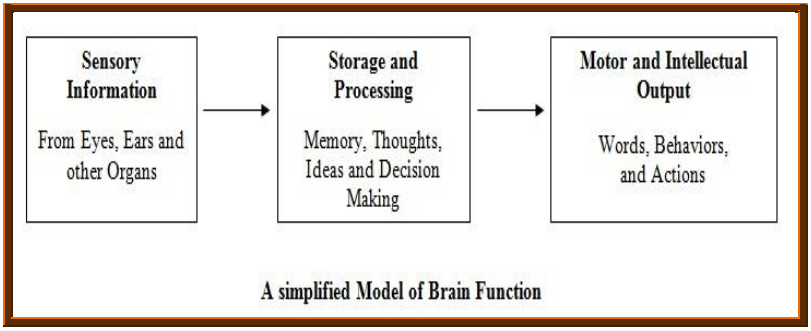
Human nervous system is the divinely made computer with over 100 billion neurons. These neurons are like highly sophisticated microchips & scientists have failed so far to calculate exact storage capacity & processing speed of even a single neuron.

Brain receives its inputs via sensory modalities, such as eyes, ears, smell, taste, touch etc. This information is then stored, processed in different areas of brain that are connected together & form the basis of further thought processes, development of new ideas, decision making & the physical actions, or outputs. Thus input to the brain usually matches with its output. The most striking point is that over 80% of all the sensory information that goes into the human brain comes from eyes only.

Thus, controlling the input of sensory stimuli from eyes can significantly affect the overall functioning & subsequent tasks such as memory, analysis of stored information, thought processing, learning, emotional & social aspects related to received information, carried out by the nervous system.

A major task of neurons is to store & process all the information in appropriate areas of brain & make it ready for accurate & timely retrieval in future. Finally, the output which is seen in the form of words, behavior & physical actions, is dependent on the previous step. Thus, if wrong or incorrect sensory stimuli enter into brain, the neurons will be storing & processing that information, leading to bad ideas, thoughts & finally bad words & actions.

A simple model of it is presented in figure below:


Sensory Information
From Eyes, Ears and other Organs
Storage and Processing
Memory, Thoughts, Ideas and Decision Making
Motor and Intellectual Output
Words, Behaviors, and Actions

A simplified Model of Brain Function

Thus, when an environment has abundance of provocative stimuli, especially from the visual system, *i.e.* eyes, this leads to relevant aggressive & provocative words, behaviors & actions. Vulnerable

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individuals & young & immature minds that lack appropriate training & self-control & cannot handle the sensory information going into their brains, are automatically prone to give similar output in the form words, behavior & actions that correlate with sensory input.

For example, kids or adolescents who watch movies with violence or play video games with similar themes, indulge in to similar type of aggressive & uncontrolled behavior.

In today's world, the sensory information mostly enter eyes via special environmental scenes at parties, in universities, at gatherings, interaction of males & females at work place & in other situations & exposure to media, cinema etc., pictures, magazines, TV & computer screen, IPod & mobile phone screen & other such gadgets.

Unless a person blocks the unwanted information from going into the brain by controlling his eyes & where it is looked, or selectively deciding not to expose oneself to a specific environment, the information cannot be prevented from entering brain.

This is much more difficult in a society where no modest dress code exists or where liberal culture prevails, leading to a bombardment of sensory stimuli to brain every day. In this situation, the only way for the males & females to protect their thoughts from getting corrupted is to control their gaze.

Additionally, the females can block provocative sensory stimuli entering into a male's brain by wearing an unprovocative, loose & simple dress that perfectly hides body contour & spots of beauty, adopting a modest & decent behavior & minimum social interaction that wouldn't lead to unwanted emotional or social consequences.

Scientific data on aggression & sexual violence against girls & women in Western societies is a common norm & it is accepted as such to be a part of the Western culture. By the age of 21, almost 98% of women suffer from some form of sexual aggression in US, Europe & other liberal societies.

These societies have adapted themselves to this injustice & degradation against women which is considered to be a part of their lives. There are special centers to deal with sexual violence & treat those who suffer on day to day basis & there are emergency phone numbers available to deal with immediate situations, if the victim needs medical & emotional support. Assistance is also provided to the

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girls who have suffered from sexual violence by NGOs or various governmental organizations.

However, these societies have failed to deal with the basic issue outlined earlier in this article which is controlling the environmental stimuli that lead to these crimes against women in the form of output. Islamic dress code for women & Islamic teachings about controlling one's gaze act as powerful filters to protect brain from being exposed to provocative stimuli & keep it protected from getting corrupted by blocking all subsequent steps mentioned earlier. Thus, the brain doesn't store bad & provocative stimuli in the form of memory, doesn't process bad thoughts & ideas & doesn't develop any unwanted emotional & social attachments. Accordingly, the output is seen in the form of controlled, logical & good words, behaviors & actions.

Perhaps, this is the reason that Quranic verses dealing with *hijab* or Islamic dress code mention the consequences of such actions [looking down & protecting one-self] lead to purity for believing men. & for believing women [by not displaying their ornaments, observing prescribed dress code & thus protecting themselves] & men, it is eternal success because most of the provocative stimuli come from the females. Truly a society can become eternally successful, safe for women & pure for both men & women if Islamic dress code & Islamic teachings for decent behavior are observed.

Imam Ja'far said: 'Whenever the eye looks at something forbidden, a knot of desire is tied in the person's heart & that knot will only be untied by one of two conditions: either by weeping out of grief or regret in true repentance, or by taking possession of what one desired & looked at.'

Certainly several crimes & illegal actions against women can be prevented if eyes don't look at what is unlawfully exposed in the name of liberalism, modernity & fashion to be seen, provoking lust among males & if women realize that observing Islamic modest dress is in their own interest & for their protection.

Conclusion of Hadees: -

Male should not see purposely to female, females should cover their body & ornament as mentioned in Quran & Hadees using Hijab & Naqab.

…….This lesson has 13 Hadees…….

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Lesson no. 23 Circumcision (Khatna): -

Prophet Ebrahim عليه السلام circumcised himself: -

1. Narrated by Abu Hurairah رضي الله عنه that Nabi ﷺ said: "Prophet Ebrahim عليه السلام circumcised Himself after He had passed the age of eighty years & He circumcised Himself with an adze".

[Bukhari: 6298; Book. 79; English vol. 8; Book. 74; Hadees. 313]

A new Muslim should undergo circumcision: -

2. Ibn Shihab رحمه الله said: "When a man became Muslim, he was ordered to have himself circumcised, even if he was old".

[Al-Adab Al-Mufrad: 1252; Book. 1, English Book. 53, Hadees: 1252]

Circumcision a Fitra: -

3. Narrated by Abu Hurairah رضي الله عنه that Nabi ﷺ said: "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails & cutting the moustaches short".

[Bukhari: 5889; Book. 77; English vol. 7; Book. 72; Hadees. 777]

4. Abu Hurairah رضي الله عنه reported that, 5 are the acts of fitrah:

1. Circumcision	*2. Removing the pubes hai*	*3. Clipping the moustache*
4. Cutting the nails	*5. Plucking the hair under the armpits*	

[Muslim: 257 B; Book. 2; English Book. 2; Hadees. 496]

Circumcision amongst the ten important Sunnah: -

5. Narrated by Talq Bin Habib that Nabi ﷺ said: Ten things are from the Sunnah: Using Siwak, trimming the mustache, rinsing mouth, rinsing nose, letting the beard grow, trimming the nails, plucking the armpit hairs, circumcision, shaving the pubes & washing one's backside.

[Nasa'i: 5042; Book. 48; English vol. 6; Book. 48, Hadees: 5045]

One reference of lady circumcision: -

6. Narrated by Umme Atiyyah رضي الله عنها that a woman used to perform (lady) circumcision in Madinah. Nabi ﷺ said to her, do not cut severely as that is better for a woman & more desirable for a husband.

[Abu Dawud: 5271; Book. 43; English Book. 42; Hadees. 5271]

Science & Hadees about male circumcision: -

Circumcision is obligatory for males & that it is one of the symbols of Islam.

Circumcision is the surgical removal of the foreskin, the tissue covering the head (glans) of the penis. It is an ancient practice that has

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its origin in religious rites. Today, many parents have their sons circumcised for religious or other reasons.

Circumcision does not decrease the sensitivity of the penis, nor harm sexual function or reduce sexual satisfaction. Circumcision does not appear to adversely affect sexual desire, pain with intercourse, premature ejaculation & time of ejaculation, erectile dysfunction or difficulties with orgasm.

The health benefits of circumcision: -

Dr. Muhammad Ali Al-Baar (a member of the Royal College of Surgeons in the UK & a consultant to the Islamic Medicine department of the King Fahd Centre for Medical Research in the King Abdul Aziz University in Jeddah) says in his book *Al-Khitaan* (Circumcision):

"Circumcision of newborn boys (*i.e.* within the first month of life) brings numerous health benefits, including: -

1. Protection against local infection in the penis: -

Which may result from the presence of the foreskin, causing tightening of the foreskin, which may lead to retention of urine or infections of the glans (tip) of the penis, which require circumcision in order to treat these problems. In chronic cases, the child may be exposed to numerous diseases in the future, the most serious of which is cancer of the penis.

2. Infections of the urethra: -

Many studies have proven that uncircumcised boys are more exposed to infection of the urethra. In some studies the rate was 39 times more among uncircumcised boys. In other studies the rate was ten times more. Other studies showed that 95% of children who suffered from infections of the urethra were uncircumcised, whereas the rate among circumcised children did not exceed 5%.

In children, infection of the urethra is serious in some cases. In a study by Wise well on 88 children who suffered infections of the urethra, in 36 % of them, the same bacteria were found in the blood also. Three of them contracted meningitis & two suffered renal failure. Two others died as a result of the spread of the micro-organisms throughout the body.

3. Protection against cancer of the penis: -

The studies agree that cancer of the penis is almost non-existent among circumcised men, whereas the rate among uncircumcised men is not insignificant. In the US the rate of penile cancer among circumcised men is zero, while among uncircumcised men it is 2.2 in

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every 100,000 of the uncircumcised population. As most of the inhabitants of the US are circumcised, the cases of this cancer there are between 750 & 1000 per year. If the population were not circumcised, the number of cases would reach 3000. In countries where boys are not circumcised, such as China, Uganda & Puerto Rico, penile cancer represents between 12-22 % of all cancers found in men; this is a very high percentage.

4. Sexually transmitted diseases (STDs): -

Researchers found that the STDs which are transmitted via sexual contact (usually because of fornication/adultery & homosexuality) spread more among those who are not circumcised, especially herpes, soft chancres, syphilis, candida, gonorrhea & genital warts.

There are numerous modern studies which confirm that circumcision reduces the possibility of contracting AIDS when compared to their uncircumcised counterparts. But that does not rule out the possibility of a circumcised man contracting AIDS as the result of sexual contact with a person who has AIDS. Circumcision is not a protection against it & there is no real way of protecting oneself against the many sexually transmitted diseases apart from avoiding fornication / adultery, promiscuity, homosexuality & other repugnant practices. (From this we can see the wisdom of Islamic sharee'ah in forbidding fornication/ adultery & homosexuality).

5. Protection of wives against cervical cancer: -

Researchers have noted that the wives of circumcised men have less risk of getting cervical cancer than the wives of uncircumcised men.

[Al-Khitaan, p. 76, by Dr. Muhammad Al-Baar]

Science & Hadees about female circumcision: -

Female circumcision is done by cutting a small part of the skin of clitoris that looks like a rooster's comb, above the exit of the urethra. The Sunnah is not to cut all of it, but rather a part of it.

[Al-Mawsoo'ah Al-Fiqhiyyah: 19/28]

According to the Shaafais & the Hanbalis & others circumcising women is obligatory. Many scholars are of the view that it is not obligatory in the case of women; rather it is Sunnah & is an honour for them.

Circumcision is obligatory for males & that it is one of the symbols of Islam & that circumcision of women is mustahabb but not obligatory.

Female circumcision has not been prescribed for any reason, rather there is wisdom behind it & it brings many benefits.

Mentioning some of these benefits, Dr. Haamid Al-Ghawaabi says: -

The secretions of the labia minora accumulate in uncircumcised women & turn rancid, so they develop an unpleasant odour which may lead to infections

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of the vagina or urethra. It has been seen in many cases of sickness that are caused by the lack of circumcision.

Circumcision reduces excessive sensitivity of the clitoris which may cause it to increase in size to 3 centimeters when aroused, which is very annoying to the husband, especially at the time of intercourse.

Another benefit of circumcision is that it prevents stimulation of the clitoris which makes it grow large in such a manner that it causes pain. Circumcision prevents spasms of the clitoris which are a kind of inflammation & reduces excessive sexual desire.

Dr. Al-Ghawaabi refutes those who claim that female circumcision leads to frigidity by noting: -

Frigidity has many causes & this claim is not based on any sound statistics comparing circumcised women with uncircumcised women, except in the case of Pharaonic circumcision which is where the clitoris is excised completely. This does in fact lead to frigidity but it is contrary to the kind of circumcision enjoined by the Prophet ﷺ when He ﷺ said: "Do not destroy" *i.e.* do not uproot or excise. This alone is evidence that speaks for itself, because medicine at that time knew very little about this sensitive organ (the clitoris) & its nerves.

Liwa' al-Islam magazine, issue 8 & 10; article entitled *Khitaan al-Banaat* (circumcision of girls).

The female gynaecologist Sitt al-Banaat Khaalid says in an article entitled Khitaan al-Banaat Ru'yah Sihhiyyah (Female circumcision from a health point of view): -

Some of the health benefits of female circumcision: -

It takes away excessive libido from women; it prevents unpleasant odours which result from foul secretions beneath the prepuce. It reduces the incidence of urinary tract infections & it reduces the incidence of infections of the reproductive system.

In the book on Traditions that affect the health of women & children, which was published by the World Health Organization in 1979 it, says:

With regard to the type of female circumcision which involves removal of the prepuce of the clitoris, which is similar to male circumcision, no harmful health effects have been noted.

Conclusion of Hadees: -

Circumcision is obligation in males but not in female, a new Muslim brother should undergo it even if he is too old.*……This lesson has 6 Hadees……..*

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Lesson no. 24 Women: -




Nabi ﷺ's guidance about women: -

Treat women nicely: -

1. Narrated by Abu Hurairah ؓ that Nabi ﷺ said: Treat women nicely, for a women is created from a rib & the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely. *[Bukhari: 3331; Book. 60; English vol. 4; Book. 55; Hadees. 548]*

Tattoos disliked & prohibited: -

2. Narrated by Abdullah ؓ that Nabi ﷺ cursed the women who do tattoos & the women who have them done, Al-Mutanammisat & the women who have their teeth separated for the sake of beauty, those who change (the creation of Allah ﷻ)"

[Nasa'i: 5099; Book. 48; English vol. 6; Book. 48, Hadees. 5102]

Male should not imitate female & female should not imitate male: -

3. Narrated by Ibn Abbas رضی اللہ عنہما that Nabi ﷺ cursed the women who imitate men & the men who imitate women"

[Tirmizi: 3013; Book. 43, English vol. 5; Book. 41, Hadees. 2784]

Women not allowed visiting graves: -

4. Abu Hurairah ؓ narrated that, "Indeed Nabi ﷺ cursed the women who visit the graves".

[Tirmizi: 1056; Book. 10, English vol. 2; Book. 5, Hadees. 1056]

Women prohibited shaving their hairs: -

5. Narrated by Ali ؓ that Nabi ﷺ forbade women to shave their heads"

[Nasa'i: 5049; Book. 48; English vol. 6; Book. 48, Hadees. 5052]

(Means should not get bald).

Women can be bad luck or evil omen: -

6. Sahl Ibn Saad ؓ says that Nabi ﷺ said: "If there is bad luck in anything, it is in houses, women & horses".

[Al-Adab Al-Mufrad: 917; Book. 39, English Book. 39, Hadees. 917]

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7. Narrated by Abdullah Bin Umar رضی اللہ عنہما that Nabi ﷺ said: "Evil omen is in the women, the house & the horse'.

[Bukhari: 5093; Book. 67; English vol. 7; Book. 62; Hadees. 30]

About Chapter 24 An- Noor verse 31 & 60: -

8. Narrated by Ibn Abbas رضی اللہ عنہما that the verse (31 of Chapter 24 (Surah) An-Noor was partly abrogated by the verse 60 of the same chapter)

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ

And tell the believing women to lower their gaze (from looking at forbidden things)……..

وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِيْ لَا يَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍ بِزِيْنَةٍ ؕ وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٦٠﴾

And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah ﷻ is All-Hearer, All-Knower.

[Abu Dawud: 4111; Book. 34; English Book. 33; Hadees. 4099]

Means women also should not see other men.

Mariyam علیہا السلام & Khadija رضی اللہ عنہا the best women of their time: -

9. Narrated by Ali ؓ that Nabi ﷺ said: "The best of the world's women is Mary (Mariyam) علیہا السلام (at her lifetime) & the best of the world's women is Khadija رضی اللہ عنہا (at her lifetime).

[Bukhari: 3815; Book. 63; English vol. 5; Book. 58; Hadees. 162]

Hazrat Khadija رضی اللہ عنہا was Nabi ﷺ's first wife.

A'isha رضی اللہ عنہا the superior: -

10. Narrated by Anas ؓ that Nabi ﷺ said: Superiority of A'isha رضی اللہ عنہا to other women is like the superiority of Sareed to other kinds of food. *[Bukhari: 5419; Book. 70; English vol. 7; Book. 65; Hadees. 330]*

Sareed is a dish which Nabi ﷺ liked very much.

How to make Sareed: - Take some meat of goat or lamb; cut the meat into small pieces than boil it, as we do while preparing soups. Smash the boiled meat into small fibers (especially of lamb or goat). Add

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required amount of water & put the smashed meat in it along with the soup obtained while boiling the meat & prepare soup in routine way. When the soup is ready put small pieces of barley chapatti or barley bread in it & cover the vessel with a plate for 5 minutes. Than serve it.

Contract or temporary marriage prohibited: -

11. Ali Bin Abi Talib ﷺ narrated that Nabi ﷺ prohibited the Mut'ah (temporary or contract marriage) with women & the meat of domestic donkeys during (the campaign of) Khaibar".

[Tirmizi: 1121; Book. 11, English vol. 2; Book. 6, Hadees. 1121]

Do not entry from doors reserved for women: -

12. Nafi said: Umar Bin Al-Khattab ﷺ used to prohibit (men) to enter through the doors reserved for women.

[Abu Dawud: 464; Book. 2; English Book. 2; Hadees. 464]

Man will take care of 40 women: -

13. Narrated by Abu Musa ﷺ that Nabi ﷺ said: A time will come upon the people when a person will wander about with gold as Zakat & will not find anybody to accept it & one man will be seen followed by forty women to be their guardian because of scarcity of men & great number of women.

[Bukhari: 1414; Book. 24; English vol. 2; Book. 24; Hadees. 495]

Eid Salah: -

14. Narrated by Ummе Atiyyah رضی‌الله‌عنها that Nabi ﷺ said: Bring out the women who have attained puberty & those who are in seclusion so that they may attend the Eid prayer & (join in) the supplication of the Muslims. But let the women who are menstruating avoid the prayer place. *[Ibn Ma-jah: 1368; Book. 5; English vol. 1; Book. 5, Hadees. 1308]*

Do not disdain neighbours: -

15. Abu Hurairah ﷺ reported Nabi ﷺ, said: "Muslim women! Muslim women! A woman should not disdain her female neighbour's gift, even if it is only a sheep's hoof".

[Al-Adab Al-Mufrad: 123; Book. 6, English Book. 6, Hadees. 123]

Disdain means a feeling that someone or something is unworthy of one's consideration or respect.

Author's notes: - *Dear men I would like to draw your attention at the following points regarding women: -*

1. *Women are amongst the best & beautiful creations of Allah ﷻ; they are poorly understood by male, they are different from male in many aspects like anatomy, physiology & psychology.*

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2. *They have stage-wise changes in their life, anatomically, physiologically & socially. Means they have more physical changes than male for example growth of secondary sex characters like breast growth, hair growth, complexion changes & etc., there also psychological changes which are poorly understood by male.*
3. *Male & female are bond in many types of relations, female take more part than male takes, female are more in social life than male, they built a house & family, they have more bonding power, more uniting power, more love, more attraction, more emotion, more talking power, more caring, more determination & etc.*
4. *It is said that none woman left Islam after the passing of Nabi ﷺ though many male left Islam after passing of Nabi ﷺ, because women are more loyal & determined. Though some women may lack for what I have mentioned above.*
5. *They have all types of physical changes, mainly from the age of 10 years to 50 years. For example they get matured before boys, they speedily change in to a lady from a girl & they start with menstrual cycles, have genital discharge & bodily growth & get older soon.*
6. *The menstrual cycles are every month; they bear the pain & changes, better than male, than very soon they get married than became a mother & a huge responsibility lays on their shoulders lifelong.*
7. *They leave their houses become a wife, daughter in law & etc. My dear men please imagine, leaving a home in which she grew up with her family is not an easy thing though female adopt it easily.*
8. *She takes the house hold responsibilities sooner than a boy takes responsibility of his job or business. A boy enjoins with his friends after marriage also, but a woman leaves all her friends & company.*
9. *They have hormonal changes every month & get ups & downs in the mood, body functions, physical health, in hunger, weight etc., which, for a husband is important to understand, these ups & downs are due to their hormonal monthly cycle.*
10. *During their menses they have mood swings & we male should understand & support them rather scolding them or beating etc.*
11. *They get pregnant, due to the love, husband & wife share with each other, they pay the price of that love & relation for the 9 month caring a baby inside her womb, than bear the pain of delivery than nurse the baby & look after the baby throughout, also looking after the husband & family at the same time throughout.*
12. *Do male have these changes?*

A most common problem between a married couple: -

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1. During new days after marriage or on the first night, the bride has to face the pain of hymen membrane rupture & remember the shyness she feels & the frightening, the bleeding she has due to rupture of hymen membrane & pain she has due to the first intercourse by forcing the penetration of penis into the narrow vagina.
2. Many times it is not possible to have a successful intercourse neither on the first night nor on the first week, means it may take a few days to open up the vaginal canal & have a successful intercourse; dear men please understand the pain & the narrowness of vagina & the bleeding etc. are the signs of virginity of a female. She proofs her virginity by above, but how can men proof their virginity?
3. Wives get more infected with urinary tract infection & white discharge due to cross infection from their husbands during intercourse.
4. Also women physics changes after the delivery.
5. Dear men she does bear much more than what I have written, now you should be supportive to your wife.

Role of men towards their wives: -

1. Men should be supportive to his wife in all means, as said, Narrated by Abu Hurairah ﷺ that Nabi ﷺ said: "Treat women nicely, for a women is created from a rib & the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely".

[Bukhari: 3331; Book. 60; English vol. 4; Book. 55; Hadees. 548]

2. He should understand the monthly cyclic hormonal changes & understand his wife's mood swings, changes that she has before & during her menses, pregnancy, menopause etc. Be kind humble to them, as our Nabi ﷺ were always kind, humble & respectful to His ﷺ wives & taught us the same.
3. Remember Allah ﷻ has given women the concession not to pray Salah & not to fast during their menses by which we should understand that THE AL-MIGHTY gives concession during menses, how physically & psychologically a woman gets disturbed.
4. The Female hormones are very powerful & bring all types of changes in body & due to this husband finds his wife little stubborn sometime, getting disturbed by small matters, may argue with her husband sometime, may be bold in speech & much more, please understand if these above are sometime, than these are due to hormonal changes, if these are all time than it may be the habit of your wife. Inspite of all you will find her loving & caring you & your family.
5. Be humble with her, do not argue with her, do not discuss matter with her when she is disturbed, do not try to be bold when she is bold, (some time

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become a bowler & some time become a batsmen or a fielder or a wicket keeper or an empire).

6. Talk to her, explain your problems in a better way, make her silence by loving & caring her, she needs your care & love more when she is in hormonal changes.

7. Remember females are more interested in companionship, love & care; they like fore play more rather than real intercourse & kiss them with modesty, have modesty while intercourse, do not tell them to do anything disgusting like taking sex organs in mouth etc. by this they get a negative feeling, that male wants this only from females.

8. One of the big problem is, male are interested more in sex & intercourse rather than love, care & fore play, but female like these more. These lacks of understanding in males breaks or hurts the relationship very badly & deeply.

9. She needs a special care during pregnancy days & after delivery. She needs loyalty of her husband the more, than money & luxury; she needs your honesty & modesty more than outing & outside feast. Remember it was you who proposed her to marry you; it is she who left her home & family, to be yours & only yours.

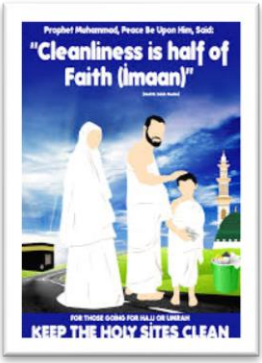
10. Remember! It will take some time to your newlywed wife to adjust with you & your family, to adopt the entire new atmosphere of your home & family, even in many cases the bride has to go another city or country this makes more difficult to adopt the new way of life. The family of the groom should realize this.

11. & again one big problem with couples is that always, the wife complains that her husband does not talk to her much & gets irritated when she talks to him, when he comes home from his work at evening. This is due to that female can speak more than 20000 to 25000 words a day, this is due to they have a big size talking Centre in their brain comparing to males who have a small speaking Centre in the brain & males can hardly speak 3000 to 5000 words a day & that quota he completes at his work & when he comes at home he is left out with no speaking quota left for his wife & due to it he does not like to talk & gets irritated when she talks to him at that time. So he should keep a little quota so that he can talk a little with her.

12. Lastly after menopause she gets more hormonal imbalance due to withdrawal of many female hormones thus gets into a final & most difficult stage of changes.

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Lesson no. 25 Cleanliness: -




CLEANLINESS IN ISLAM
Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.
Holy Quran (2:222)

Quranic Verse regarding praise by Allah ﷻ for cleanliness: -

1. Abu Sufyan ﷺ said that "Abu Ayyub Al-Ansari, Jabir Bin Abdullah & Anas Bin Malik ﷺ told me that when this verse was revealed:

فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴿۱۰۸﴾

[Chapter No. 9 (Surah) Taubah verse no. 108]

In it (the mosque) are men who love to clean & to purify themselves & Allah loves those who make themselves clean & pure.

Nabi ﷺ said: O Ansar! Allah ﷻ has praised you for your cleanliness. What is the nature of your cleanliness? They said: We perform ablution (wazoo) for prayer & we take bath to cleanse ourselves of impurity due to sexual activity & we clean ourselves with water (after urinating). He ﷺ said: This is what it is. So adhere to it.

[Ibn Ma-jah: 383; Book. 1; English vol. 1; Book. 1, Hadees: 355]

Cleanliness is half faith (Imaan): -

2. Abu Malik Ash'ari ﷺ reported that Nabi ﷺ said: Cleanliness is half of faith (نِصْفُ الإِيمَانِ). *[Muslim: 223; Book. 2; English Book. 2; Hadees. 432]*

(It is a part of Hadees).

Allah ﷻ likes cleanliness: -

3. Narrated by Salih Bin Abil Hassan: I heard Saeed Bin Musayyab saying: Indeed Allah ﷻ is Tayyib (Good) & He loves Tayyib (what is good) & He is Nazeef (clean) & He loves cleanliness, He is Kareem (kind) & He loves kindness, He is Jawwaad (Generous) & He loves generosity. So clean - I think he said - your courtyards & do not resemble the Jews. He said: I mentioned that to Muhajir Bin Mismar

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& he said: Amir Bin Saad narrated it to me from his father from Nabi ﷺ similarly, except that he did not say: Clean your courtyards.

[Tirmizi: 3029; Book. 43, English vol. 5; Book. 41, Hadees. 2799]

Brushing the teeth with miswaak: -

4. Narrated by Huzaifa ﷺ that, whenever Nabi ﷺ got up at night, He ﷺ used to clean His mouth with Siwak (miswaak).

[Bukhari: 245; Book. 4; English vol. 1; Book. 4; Hadees. 246]

Masjid should be kept clean: -

5. A'isha رضی اللہ عنہا says that Nabi ﷺ ordered the construction of Masjid in all Dur (*i.e.* in the locality of each tribe separately) & that they be kept clean & scented.

[Tirmizi: 594; Book. 6, English vol. 2; Book. 51, Hadees. 594]

Do not use bone or dung to clean yourself: -

6. It was narrated from Abdullah Bin Masood ﷺ, that Nabi ﷺ forbade cleaning oneself with bones or dung.

[Nasa'i: 39; Book. 1; English vol. 1; Book. 1, Hadees. 39]

Use 3 stones & left hand to get clean yourself after toilet: -

7. It was narrated that Salman said: The idolaters said: We see that your companion teaches you how to go to the toilet. He said: Yes, He ﷺ forbade us from cleaning ourselves with our right hand & from facing toward the Qiblah & He ﷺ said: None of you should clean with less than three stones.

[Nasai: 49; Book. 1; English vol. 1; Book. 1, Hadees. 49]

Start from the right side for the following: -

8. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ used to like to start from the right side on wearing shoes, combing His hair & cleaning or washing Himself & on doing anything else.

[Bukhari: 168; Book. 4; English vol. 1; Book. 4; Hadees. 169]

Applying oil on head & bread is Sunnah: -

9. Hazrat Anas ﷺ reports that Nabi ﷺ often applied oil on His Head & also often combed His Beard. He used to put a cloth over His Head, which became like an oil cloth due to the frequent use of oil.

[Shamaa'il Muhammadiyah: 33; Book. 4; Hadees. 32; English Book. 4; Hadees. 32]

Bath after intercourse: -

10. Narrated by A'isha رضی اللہ عنہا that Nabi ﷺ took a bath of Janaba (after intercourse), He ﷺ washed His Hands first.

[Bukhari: 262; Book. 5; English vol. 1; Book. 5; Hadees. 262]

Bath with Sidr (jujube / lote leaves) after accepting Islam: -

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11. Qais Bin Asim ﷺ narrated that he accepted Islam & Nabi ﷺ ordered him to perform Ghusl (bath) with water & Sidr (Jujube leaves).

[Tirmizi: 605; Book. 6, English vol. 2; Book. 1, Hadees. 605]

Taking bath for 4 things is Sunnah: -

12. Narrated by A'isha ﷺ that Nabi ﷺ used to take a bath on account of sexual defilement, on Friday, for cupping & washing the dead.

[Abu Dawud: 3160; Book. 21; English Book. 20; Hadees. 3154]

Personal cleanliness is Fitra: -

13. Narrated by Ibn Umar رضی اللہ عنہما that Nabi ﷺ said: To shave the pubic hair, to clip the nails & to cut the moustaches short are characteristics of the Fitra.

[Bukhari: 5890; Book. 77; English vol. 7; Book. 72; Hadees. 778]

14. Abu Hurairah ﷺ reported that, five are the acts of fitra: circumcision, removing the pubes, clipping the moustache, cutting the nails, plucking the hair under the armpits.

[Muslim: 257 B; Book. 2; English Book. 2; Hadees. 496]

One should get rid of the following at least once in 40 days: -

15. Anas ﷺ reported: A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving pubes; it should not be neglected far more than forty nights.

[Muslim: 258; Book. 2; English Book. 2; Hadees. 49]

Hair removing creams can be used to remove unwanted hairs: -

16. Narrated by Umme Salma رضی اللہ عنہا that Nabi ﷺ would coat (with hair removing cream) & remove the pubic hairs with His Hand.

[Ibn Ma-jah: 3752; Book. 33; English vol. 5; Book. 33, Hadees. 3752]

Please read the following lesson: -

Lesson no. 35 Sidr (Ber) (Jujube), Lesson no. 62 Water in part-2 & Lesson no. 21 Rules about Intercourse & Lesson no. 20 Marriage (Nikah) in part-1

Explanation about cleanliness in Islam: -

Cleanliness & purification is one of the great privileges of Islam. It has evolved a wonderful system that encompasses Muslim life on individual & social levels. Islam places great emphasis on cleanliness, in both physical & spiritual terms. The attention to hygiene is the aspect which is an unknown concern in any other religion or philosophy before Islam. While people generally consider cleanliness a desirable attribute, Islam insists on it, making it an indispensable fundamental of faith. Cleanliness is an essential part of Islamic life & in fact the meaning & spirit behind the concept of cleanliness is much beyond the superficial concept of the conventional cleanliness

In the Holy Quran, there are a number of verses which shed light at the importance of cleanliness: Truly, Allah ﷻ loves those who turn to Him constantly & He loves those who keep themselves pure & clean. (Al Baqarah:

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222) At another place Allah ﷻ says: "In it (mosque) are men who love to clean & to purify themselves. & Allah ﷻ loves those who make themselves clean & pure. (9:108) Cleanliness & purity has been emphasized by various means in hundreds of Hadees of the Prophet ﷺ. In a Hadees He ﷺ said: Cleanliness is half of faith.

[Muslim: 223; Book. 2; English Book. 2; Hadees. 432]
(It is a part of Hadees).

The importance of cleanliness can be estimated from the fact that the books of Hadees as well as the Fiqh *(Islamic jurisprudence)* start with a chapter on cleanliness. There are two terms used in Islamic literature: taharah & nazafah. Taharah *(Cleanliness from physical impurities)* is required by Islam to be observed by each & every Muslim in his & her daily life while nazafah (neatness) is a desirable attribute.

There are two kinds of cleanliness; physical & spiritual. As far as physical cleanliness is concerned, it is of two types. One which is related to human body & the other is related to environment, water, house, road & public places. Muslims are required to observe cleanliness from the excretions of the penis, vagina or anus. Semen, sperm, urine, menstruation, vaginal fluid, stool & blood are impure & require compulsory modes of cleanliness. Muslims wash their genitals after passing urine & secretion & take bath every time they have intercourse with their mates. Muslims also enjoined to use water after eliminating body wastes. They are categorically prohibited to have sex with their wives during menses.

A Muslim is obliged to make ablution (wazoo) if exposed to minor impurities. This means they must wash off those parts of the body (like hand, feet, face, nostrils etc.) which are commonly exposed to dust, dirt & environmental pollution. Before every prayer (at least five times a day) & before recital of the Quran, Muslims are asked to perform this ablution (wazoo). Likewise, Muslims are enjoined to have a Ghusl (bathe) after ejaculation, sexual intercourse, menstruation & lochia (vaginal discharge after delivery). While at many other occasions, bathing is recommended as for Friday prayer, festival days, in Hajj etc.

Muslims are duty bound to keep the nails clipped, to remove hair from the armpit & from the pubic area as a matter of routine practice. Muslim males are required to get circumcised to avoid even faint traces of urine entrapped in the foreskin of the genitals. They are also instructed to trim their moustaches in order to avert oral intakes. Islam has directed towards taking care of mouth using any purifying agent like miswaak. Brushing teeth (once/twice daily) is very recent development of near past, but Muslims are accustomed this herbal brush for the past 1400 years, five times a day prior to each ablution. There are a number of Hadees that lay special stress on cleaning teeth, hands & hair.

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Apart from body, Islam requires to keep clothes, houses & streets clean. In fact a Muslim cannot offer his prayers with unclean body, clothes or on dirty premises. They are asked to use clean water & keep it safe from impurities & pollution. The particular chapter of taharah starts with the classification of water & goes on to describe how water gets impure or polluted

Moreover, Islam instructs Muslims to maintain the cleanliness of the roads & streets. This is considered a charity to ridding the streets of impurities & filth. Prophet ﷺ strictly warned against it & considered it one of the reasons to provoke Allah ﷻ's curse & the people's curse, saying: Beware of the three acts that cause others to curse you: relieving yourselves in a watering place, on foot paths or shaded places.

Apart from physical cleanliness, Islam emphasizes on spiritual cleanliness. This means that one is free from polytheism, hypocrisy & ill manners, love of wealth, love of fame & other carnal desires. The emphasis in Islam is more on the cleanliness of the inner-self that is heart, mind & soul. The external cleaning process & rituals in reality are the preparatory ground work to obtain the more important task & that is cleanliness of the inner-self, which is the ultimate goal of the religion. Islam requires the sincere believer to sanitize & purify his entire way of life. The directives of Zakah (alms) & fasting are nothing but to purify ones wealth & soul.

Cleanliness is the pathway to health & strength. Islam wants a healthy & strong Muslim society which is immune against infectious diseases & is capable of understanding & applying Allah ﷻ's message & carrying it away to the whole world. The Holy Quran says: You are the best community that has been raised up for mankind, enjoining what is right, forbidding what is wrong & believing In Allah ﷻ. ***[Chapter No. 3 Surah Aal-Imran verse no. 110]***

In view of the significance of cleanliness in Islam, Muslims should have the highest standard of cleanliness & personal hygiene of all the people in the world. But, it is highly regrettable that the heap of garbage has become an identity of Muslim homes & localities. The Muslim majority areas are marked with unhygienic & unhealthy conditions.

Keeping our surrounding, environment & neighbourhood clean: -

Islam has emphasis very much on keeping the surrounding, environment & neighbourhood clean & it is said that it is a good deed (Sawaab) to keep our surrounding etc. clean & if our unclean things or methods harm or matters our neighbours than is it said that this is a sin (gunah).

Also it is mentioned in Hadees that if anyone removes any harmful thing from the road or surrounding, this is a good deed (Sadqah) & one should not worry their neighbours with their waste garbage or etc. & keep their personal hygiene, keep their houses clean & surroundings clean.

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Lesson no. 26 Health benefits of Ablution (Wazoo) & Salah (Namaz): -



Wazoo: -

Wazoo (ablution) is washing of various parts of the body before Islamic prayers (Salah/Namaz). It is called as Ablution in English. It is an obligation before each Islamic prayer. Here I am only mentioning health benefits of performing Wazoo.

Wazoo (Ablution) with water where one washes his hands, face & feet region leads to preventing germs from the body thus promotes good health. It stimulates biological active spots similar to Chinese Reflexo-Therapy, which has beneficial therapeutic effects on the hands, face & feet region. It also helps to relax the nervous system & eases tension, stress & anxiety.

Washing hands for five times a day (excluding washing before & after dietary intake) before Islamic prayer is an effective way to keep germs away from the body specially hand washing is an efficient way to prevent spread of germs. Also gargling during ablution (Wazoo) is very important as it helps to remove germs, allergens & dust particles, doing gargle with plain water reduces the chances of common cold to a greater extent thereby contribute to health & hygiene & also reduces viral respiratory infections thus results in reduction of bad breath too.

Nose cleansing during Wazoo removes dusts, allergens & contaminated matter. Nose cleaning with plain water helps to

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minimize the infections such as flu, sinusitis, cold & chest infections & overcomes nasal congestion & clear sticky matter in the nose thus helps to treat allergic rhinitis, good for nasal dryness & improves breathing.

Face washing during ablution is very beneficial for refreshing as well as improving the facial complexion, reduces the impact of oily skin & retards the growth of acne, pimples, wrinkles & other facial spots.

Ears cleaning during ablution are quite effective to prevent wax accumulation. Cleaning ear with wet fingers five times a day is also good to remove dust & germs from the outer region of the ears.

Washing the feet & hands during ablution (wazoo) helps to cleaning dirt, fungus. It also acts like as acupressure while fingers are passing through the bottom area of the toes. Rubbing the toes with fingers is also good in case of diabetes & removing pain from the body. As lots of acupressure points are present in the upper & lower parts of toe regions & pressing these during ablution is helpful in curing of pain like back pain, arthritis, joints pain, etc.

Drink the remaining Ablution (wazoo) water: -

Narrated by Sa'ib Bin Yazid ﷺ: My maternal aunt took me to Nabi ﷺ & said: 'O Rasoolullah ﷺ! Indeed my nephew is in pain. So He ﷺ wiped over my head & supplicated for blessings for me. & He ﷺ performed Wazoo & I drank from the water of His Wazoo. Then I stood behind His back & I looked at the seal between His two shoulder blades & it resembled the egg of a partridge.

[Tirmizi: 4004; Book. 49; English vol. 1, Book. 46, Hadees. 3643]

Islamic prayer (Salah/Namaz): -

There are 5 obligatory (farz) Islamic prayers in a day, if offered according to Sunnah & on correct time gives outstanding health benefits. It is said in Hadees that the account of Islamic prayers will be taken first in hereafter (Qiyamah) who will be perfect in Islamic prayers accounting on the day of hereafter, will be perfect in all other accounts.

It is also said in Hadees that the Islamic prayer curses the person who do not offer the Islamic prayers properly, also the Islamic prayer supplicates the person who offers the Islamic prayers pr**o**perly on time & according to Sunnah.

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So we should offer Islamic prayer properly & according to Sunnah so that we get benefitted by it in this world & hereafter also.

Offering Islamic prayers (Salah) has many benefits such as spiritual, religious, physical, mental, social, economic etc. It is one of the five fundamental requirements that a Muslim is obligated to perform. & it is given the highest priority in the Holy Quran. There are many benefits of Salah described in Quran. It says, وإن الصلوٰة تنهى عن الفحشاء Surely Prayer restrains one from indecency. ***[Chapter 29 Surah Ankaboot verse 45]***

In chapter Luqman, We read that when Hazrat Luqman عليه السلام was giving advice to his son, the first & foremost on his mind was to remind his son, يَابُنِيَّ اَقِمِ الصَّلٰوةَ O my dear son! Observe Prayer. ***[Surah 31 Luqman: 17]***

According to a Hadees the Nabi ﷺ said that, اِنَّ فِيْ الصَّلٰوةِ شِفَاء verily there is cure in Salah. According to a Muslim scholar, as reported in monthly Urdu magazine, Tahazibul Akhlaq, Aligarh, India, a Muslim who offers Salah regularly has very little chance of getting arthritis as we exercise our bones & joints while we offer Salah.

1. Nabi ﷺ said: "The first thing that Allah ﷻ made obligatory upon my Ummah was the five prayers; & the first thing from their acts of worship that shall be taken up will be the five prayers; & the first thing that they will be questioned about will be the five prayers."

   [Kanzul Ummal, vol. 7, Hadees. 18859]

2. Nabi ﷺ said: "The prayer of a person is (in reality) a light in heart, so whoever desires, can illuminate the heart (by means of prayers)."

   [Kanzul Ummal, vol. 7, Hadees. 18973]

3. Nabi ﷺ said: "Whenever the time of each prayer arrives, an Angel announces to the people: O' People stand up & extinguish, with prayers, the fire which you have set alight for yourselves."

   [Biharul Anwar, vol. 82, Page: 209]

4. Nabi ﷺ said: "The example of the five (daily) prayers is like that of a clear-water river flowing in front of your houses in which a person washes himself five times a day – cleansing him from all dirt."

   [Kanzul Ummal, vol: 7, Hadees: 18931]

5. Nabi ﷺ states that Allah ﷻ, The Exalted has said: "I have made the five prayers obligatory upon your Ummah & have made a covenant with Myself that one who maintains their prayers with respect to

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their timings, I shall place him in Paradise. As for the one, who does not maintain the timings, I have no covenant (with them)."

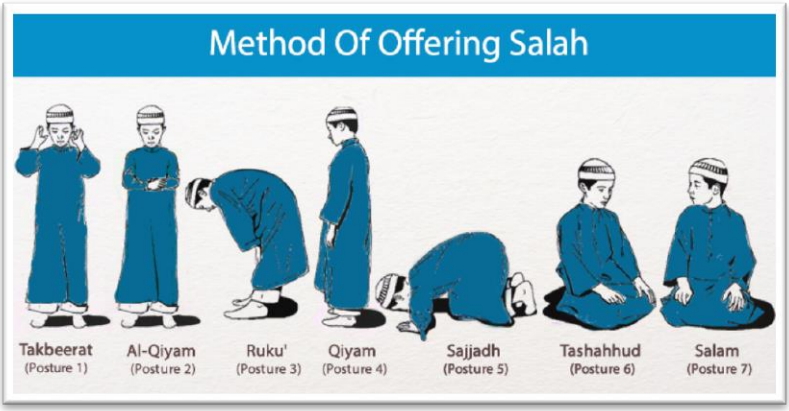
[Kanzul Ummal, vol: 7, Hadees. 18872]

6. Nabi ﷺ said: "The most beloved of deeds in the eyes of Allah ﷻ are: offering prayers at the stipulated times; (then) goodness & kindness towards parents; (and then) Jihad in the way of Allah ﷻ."

[Kanzul Ummal, vol: 7, Hadees. 18897]

7. Nabi ﷺ said: Do not destroy your prayers for verily one who destroys his prayers shall be resurrected in the company of Qarun, Haman & Firawn. *[Biharul Anwar, vol. 82, Page: 202]*

Different positions of Islamic prayers (Namaz/salah): -



In the light of Hadees we shall endeavor to describe some orthopedic benefits of Salah in this short note.

Regular exercise reduces cholesterol in the body. Cholesterol causes heart failures, strokes, coronary artery disease, diabetes & many other ailments. It is a known fact that people in professions where exercise is required have less amount of cholesterol in their bodies.

Islamic prayer Salah is an excellent form of exercise to prevent indigestion. In the morning when stomach is empty, a Muslim is required to offer fewer number of Rak'aat whereas in the evening after the dinner we offer an extra number of Rak'aat. By offering Takbir at the beginning of Salah, we move hand & shoulder muscles thereby

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increasing the flow of blood towards torso. Akamat performs a similar function.

The most important function in Islamic prayer Salah is *sajdah* where we touch the ground with our forehead. This posture increases fresh supply of blood to our brain. Needless to say in certain forms of yoga some adherents stand on their heads (shirsh asan) for the same purpose.

In *tashah'hud* position (see the pic above) our hip, elbow, knee joints, backbone, wrist joints move in a way that it provides a form of relaxation to our entire body. Pressure is applied on the body parts as if it was a kind of massage which releases tension.

Heart is the most important organ of the body. It supplies fresh blood to all body tissues. These body movements performed during Islamic prayer Salah are an excellent source of exercise for our heart as well. According to a Hadees, Holy Prophet ﷺ said: There is an organ in the body, when it is healthy, the whole body is healthy & when this is sick, the entire body becomes sick". It is the heart.

Narrated by An-Nu'man Bin Bashir ﷺ that he heard from Nabi ﷺ say, Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt & that is the heart (اَلْقَلْبُ). *(This is a part of a long Hadees).*

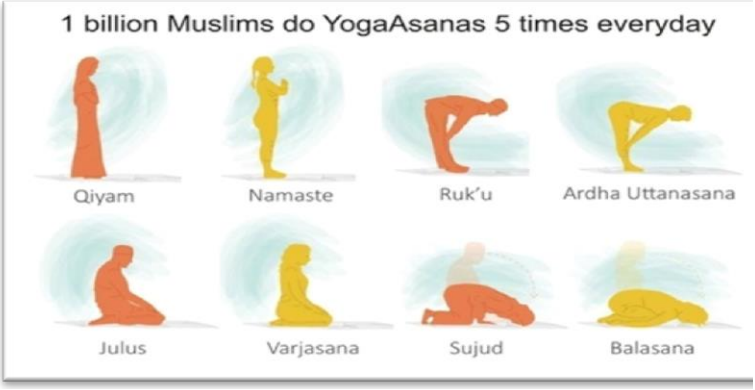
[Bukhari: 52; Book. 2; English vol. 1; Book. 2; Hadees. 50]

Remarkable tissues in our body are cartilages. They are unique living tissues with no direct blood supply. The only way it receives nutrients & oxygen is by movements of the joints. The pumping effect forces blood into the joint area which would otherwise be bypassed. Those who sit at the terminals are in greater danger of ending up with dead cartilage tissues that will subsequently wear away. This will leave us with arthritis, painful joints & paralysis. Bacteria & viruses find safe place in joints for this reason as no blood cell can get at them & in most cases neither can antibodies. Islamic prayer Salah therefore, has many orthopedic benefits for all Muslims. Next time you offer Salah, thank Almighty Allah ﷻ that He made you a Muslim. *Indeed, there is cure in Salah.*

Islamic prayer (Salah/Namaz) & Yoga: -

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There is great correlation between Islamic prayer (Salah/Namaz) & Yoga. Yoga rejuvenates the mechanism of body & mind. Yoga therapy is a refreshing process as well as a cost-effective solution; try to find out the very root cause of diseases. It helps to restore harmony among various components of lifestyle- physical, social, emotional, spiritual, mental & psychological. The basic concept of Yoga is to relish & cherish the life with exhilarating excitement. The system provides psychological & emotional well-being. Being drugless therapies, it enhances sustainable & functional ability of the body. The same case is also with Islamic prayer (Salah/Namaz). Islamic prayer (Salah/Namaz) is certainly a substitute of stress & diseases free personality.



Namaz is the finest form of meditation: -

Islamic prayer (Salah/Namaz) is one of the best forms of meditation or Dhyan from Yogic point of view where the person unilaterally surrenders to Allah ﷻ. Meditation is defined as the uninterrupted flow of mind towards a particular object. It is one of the best stress & tension reliever. & is the perfect example of meditation where the performer thinks only & only about Allah ﷻ. Thus, It provides the ultimate satisfaction & peace to the mind thus save you from many diseases & disorders.

Islamic prayer (Salah/Namaz) is one of the important means for health, happiness & harmony. It offers regular fitness & health by burning extra calories resulting in losing of weight thus controls obesity. The muscles get stretched & help to provide tone of muscles & also the stretching helps in eliminating the toxin stored in the muscles tissues thus improving their functions & movements. Also the

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metabolism of the body increases, it is also good for arthritis & enhances flexibility of the joints & reduces stiffness. It is a good source to balance anabolic & catabolic bio-chemical process of the body & good for heart, brain & the entire body.

Painful joints can be cured by means of it *(Salah)*. When we stand the body becomes weak, however when we lift our hands naturally we gain strength. Everybody knows for the body to be in a healthy state the backbone needs to be in good condition. Islamic prayer Salah gives all the parts of the body strength & it cures the pains in the joints.

Many cardiologists, after research, have come up with the conclusion the illnesses of the heart are reduced when Islamic prayer Salah is offered.

Health benefits of Qiya'm: -



The prayer begins with one stands & this has many benefits; one being that the body gains peace as the Quran is being recited. The recitation has a healing effect on the body. It has been suggested by research that the healing is due to the effect of the Arabic sounds.

"And we have sent the Quran that which is a healing & a mercy to the believers; & it adds loss only to the unjust."

[Chapter 17 Bani Israel verse no. 82]

Muslim researchers have shown that when Muslims recite the Quran; old thoughts, feelings, fears & guilt are released or healed. Virtually all of the sounds of the Arabic language are uttered while reciting Quran, creating a balance in all affected areas of the body. Standing posture in Islamic prayer (Salah/Namaz) (Qiya'm) ensures proper blood flow to the lower portion of the body. It is also good in strengthening the leg muscles.



The Takbir (Allahu Akbar) & Qiya'm (standing) together are found to improve posture, balance & self-awareness. This position also normalizes blood pressure & breathing, thus providing many benefits to asthma & heart patients due to peace physically & mentally.

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Health benefits of Ruk'u: -



The forward bending position of Islamic prayer (Salah/Namaz) (Ruk'u) is good for your lower vertebral column. It helps to ease your back pain as per Yogic philosophy. Doing Ruk'u properly helps to control backache & vertebral column related diseases. Ruk'u is effective in developing flexibility to shoulder, elbow & wrist, knees & ankle regions.

Ruk'u exerts abdominal pressure thereby eases constipation & peristaltic movements. During Ruk'u, the kidney experiences a sort of massage thus helpful to kidney problems.

The principal of a medical college, Doctor Muhammed Nawaz said, a surgeon came to me with his wife saying that she has pain in her back & knees, has taken much medication, but no cure.

Doctor Nawaz asked, "Do you offer Islamic prayers?" He replied, "Yes, 5 times a day." Doctor Nawaz said, "You do not perform Ruk'u & Sajdah properly." He showed him the Sunnah method. Sometime after observing the Sunnah correctly his wife got healed.

We all know that back problems are painful & restrict the daily activity of an individual. Ruk'u saves a person from getting a kidney stone & if one has stones, they will come out shortly. In Ruk'u the circulation of blood works well, benefitting the eyes & mind.

Ruk'u stretches the muscles of the lower back, thighs, legs & calves & allows blood to be pumped in the upper torso. It tones the muscles of the stomach, abdomen & kidneys. Forming a right angle allows the stomach muscles to develop.

This position also promotes a greater flow of blood into the upper regions of body particularly to the head, eyes, ears, nose brain & lungs to be released. Over time this improves brain function & ones personality & is an excellent stance to maintain the proper position of the feotus in pregnant women.

When coming up from Ruk'u we place the hands on the thighs which strengthen the spinal cord & create flexibility.

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Health benefits of Sajdah (prostration): -



During Sajdah, one is in Vajrasana, a very important yoga pose from health point of view. It strengthens the thigh & calf muscles. It is good for digestion & keeps your spine firm & erect. Sajdah is, body muscles, joints & entire vertebral column very beneficial in the proper functioning of brain, lungs.

By performing Sajdah blood reaches the upper body with less pressure on the heart as a person is stood up the heart has to try & pump the blood to the brain, however, when in prostration the blood reaches the brain without much effort.

Sajdah helps in blood supply to increase in the brain region & also stimulates the master gland pituitary gland as well as the pineal gland. Sajdah reduces the chances of brain hemorrhage & headache due to smooth blood flow to the head region. While performing Sajdah, the toes are experiencing acupressure which is good for better health of the body, especially for body pains.

Offering Sajdah (prostration) in a relaxed pace is beneficial for internal organs. Prostration in the Sunnah way benefits the stomach making it muscular. The Sunnah way will relieve any problems with liver, kidney, back or stomach. When in the position of prostration the blood reaches the head effortlessly. In no other position in Salah does the blood reach the head sooner than in prostration. The blood goes to the eyes, brain & other parts of the head & nerves with which the intellect & the eyes become sharp.

Also the head gets earthing in Sajdah because the forehead is placed on the earth & the residue electricity of the brain gets out of the brain (our brain creates its own electricity) to the earth, likewise the electrical appliances like iron, machines etc. get earthing due to a wire system which collects the residue electricity & gives the electricity to the earth.

Shaikh Naqshbandi states; "A person who offers Salah will have an illuminous face due to the fact that in prostration blood flows to the face." This is why in the tradition it states "those who pray Salah, their face will enlighten as the pious." Shaikh Naqshbandi also states that

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once he met a doctor who said, "If women found out the fact that to go into prostration creates beauty in the face, they would not lift their heads from prostration."

Lengthy prostrations with humbleness & sincerity are beneficial to cure illnesses of the brain as the blood reaches the brain without effort. As the blood reaches the upper part of the body, such as the eyes, face & teeth-making the wrinkles disappear from the cheeks. A person does not look old & gets such ability making the muscles strong. If the prostration is done according to the Sunnah then one will not suffer from problems with block nose, hearing & headaches.

Sitting position (Qaida): -



The position of Qaida (or juloos) is similar to the thunderbolt position in yoga, which firms the toes, knees, thighs & legs. It is said to be good for those prone to excessive sleep & those who like to keep long hours. Furthermore, this position helps in speedy digestion, aids in detoxification of the liver & stimulates peristaltic action in the small intestine.

Health benefits of Sala'm (Neck Yoga): -



To complete the Islamic prayer (Salah) one will turn the head to the right & then left. The throat is activated by turning the head towards the right & then to the left shoulder to end the Islamic prayer. The nerve path linked to the throat, neck, arms, hands, bronchial (lung area), hearing, creativity & communication improves much. Another benefit is that the chest gets strengthen & the collar bone is tightened. One should remember this can only benefit when we offer the Islamic prayer Salah correctly with sincerity. It is believed that a person who activates all nerve pathways at least once a day can remain well-balanced emotionally, physically & spiritually. Since this is the goal of all sincere Muslims we should all strive to attain the perfection of stance, recitation & breathing recommended in a Hadees while performing our prayers.

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Salam is the excellent form of neck & upper vertebra exercise. It is the Griva-sakti-vikasaka (Strengthening the Neck) of Yogic Sukshma Vyayama, which is helpful in loosening the neck joints & also helps to relax the shoulder & upper back muscles. Salam helps to refresh all the nerves passes through the neck, thus good in case of headache & contend migraine.

Supplication (Dua): -

When the hands are held open near the heart region for supplication (Dua), this activates the heart, which is the Centre (region) of feelings, harmony & peace. It also governs the health of the heart, lungs, thymus, immune system & circulatory system.

About 5 obligatory (farz) Islamic prayers: -

FAJR

Fajr is the first Islamic prayer of the day, it is at early morning. Benefit of the first prayer (Fajr) of the day. If a person wakes up without washing the face & has his breakfast then the bacteria gathered in the mouth throughout the night will go down the stomach & produce diseases, stomach bloating, inflammation & ulcers.

ZUHR

Zuhr is the second Islamic prayer of the day. It is called to be prayed in afternoon. A person works at home or goes to work due to which pressure & stress starts building up, but the Zuhr prayer calms us down, relieving stress.

ASR

Asr is the third Islamic prayer of the day, It is to be offered at evening before sunset. At the time of Asr the speed of the rotation of the earth, reduces, having an effect on the 5 senses. At this time a person begins to consider the affairs of the evening & hurries to complete his work of the day, meaning at this time the stress is building up which has an effect on the body. Offering the Asr prayer gives more energy to the individual.

MAGHRIB

Maghrib is the fourth Islamic prayer of the day; it is to be prayed just after sunset. A person thanks his creator through actions for the sustenance, He, the exalter, provides. The work carried out through the

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day has supported him with his family & children. When one has an urge to thank Allah ﷻ, one will sit with his partner with them with peace & affection. Children by nature copy the actions of the parents promptly. Basically if the prayer is offered at its prescribed time then the children will be inclined to be obedient towards their parents as it is the prayer that makes a person humble. The prayer will become a habit for the child to listen to the parents. However, if a child has been given nothing except things that morally corrupt his mind then he will naturally disobey his parents.

ESHA

Esha is the fifth & the last obligatory Islamic prayer; it is to be prayed at night. A person by nature desires at all times. When one comes home from work, they will eat to their full to quench their desire. Now when that person lies down on a full stomach there is a fear of many illnesses & the mind will not be at peace. But to offer Esha prayer before sleeping, the person will find peace & the tiredness will disappear, they will sleep better because during prayer they have exercised & hence, the food will be better digested.

Taraweeh prayers: -

During the month of Ramzaan additional prayers are performed after Salahtul Isha called Taraweeh prayers; 20 units (Rak'aat) with a few minutes break after every 4 units for extolling the majesty Allah ﷻ

After breaking the fast the blood glucose level continues to rise from the food ingested. During fasting the blood glucose & insulin levels are at their lowest level especially at the end of fasting. After an hour or so after the Iftaar meal (breaking the fast), the blood glucose begins to rise & also plasma insulin. Liver & the muscles take up the circulating glucose. The blood sugar reaches high levels in an hour or two & the benefits of Taraweeh prayer comes into effect. The circulating glucose is metabolized into carbon dioxide & water during the Taraweeh prayers. Hence the Taraweeh prayers help in expending the extra calories & improve flexibility, coordination, reduce stress-related autonomic responses in healthy persons & relieve anxiety & depression.

Tahajjud prayer (Salah).

Tahajjud (تہجد), also known as the *"Night Prayer"* is a voluntary prayer, performed by followers of Islam. It is not one of the five obligatory

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prayers required of all Muslims, yet still, the Islamic prophet, Muhammad ﷺ has been recorded as performing the tahajjud prayer regularly & encouraging his companions to offer it to Allah ﷻ for its many rewards & benefits & a way to purify the soul, enabling it to approach the Realm of Allah ﷻ. Tahajjud may be performed in the early part of the night, the middle part of the night, or the later part of the night, but after the obligatory Isha Prayer (night Prayer).

Commenting on this subject, Ibn Hajar says:

There was no specific time in which the Prophet ﷺ would perform his late night Prayer; but he used to do whatever was easiest for him.

Tahajjud Prayer does not entail a specific number of rak`ahs that must be performed, nor is there any maximum limit that may be performed. It would be fulfilled even if one prayed just one rak`ah of Witr after `Isha'; however, it is traditionally prayed with at least two rak'at which is known as shif'a followed by witr as this is what Muhammad ﷺ did.

Abdullah Ibn Umar narrated that Muhammad ﷺ said: *Salatul Layl* (Night Prayer, *i.e.* Tahajjud) is offered as two rak'at followed by two rak'at & (so on) & if anyone is afraid of the approaching dawn (Fajr prayer) he should pray one rak'at & this will be a Witr for all the rak'at which he has prayed before.

[Bukhari: 990; Book. 14; English vol. 2; Book. 16; Hadees. 105]

Evidence in the Qur'an for Tahajjud prayer (Tahajjud Salah): -

Allah ﷻ ordered Nabi ﷺ to perform Tahajjud in Quran Chapter No. 17 (Surah) Bani Israeel verse no. 79: -

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٧٩﴾

> And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Quran in the prayer), as an additional prayer (Tahajjud optional prayer Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory, i.e. the highest degree in Paradise!).

This order, although it was specifically directed to Muhammad ﷺ, also refers to all Muslims, since Muhammad ﷺ is to be the perfect example & guide for them in all matters.

Moreover, performing Tahajjud prayers regularly qualifies one as one of the righteous & helps one earn Allah ﷻ's bounty & mercy. In

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praising those who perform the late night prayers, Allah ﷻ says in ***Chapter No. 25 (Surah) Furqaan verse no. 64: -***

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٣﴾ وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا ﴿٦٤﴾

And the slaves of the Most Beneficent (Allah ﷻ) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. And those who spend the night before their Lord, prostrate and standing.

Nabi ﷺ guidance about Tahajjud prayer: -

1. Narrated by A'isha رضى الله عنها that Nabi ﷺ used to offer thirteen rak`at of the night prayer & that included the witr & two Rakat (Sunnah) of the Fajr prayer. *[Bukhari: 1140; Book. 19; English vol. 2; Book. 21; Hadees. 241]*

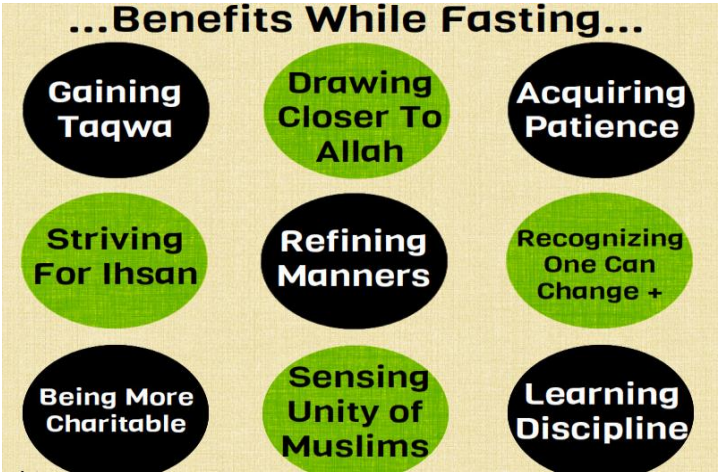
Tahajjud prayer is called as shalatullail or night prayer. That is the Sunnah prayer offered at night after awaking from sleep. Lail Prayer is Muakad Sunna or Sunnah prayers which are highly recommended because the Sunnah is rewarded. Tahajjud prayer is also called as Muakad because it is a direct command from Allah ﷻ in Quran. In particular this means, Allah ﷻ commanded that the prayer is the secret behind the secret, there is a tremendous benefit for people who are strong to do it.

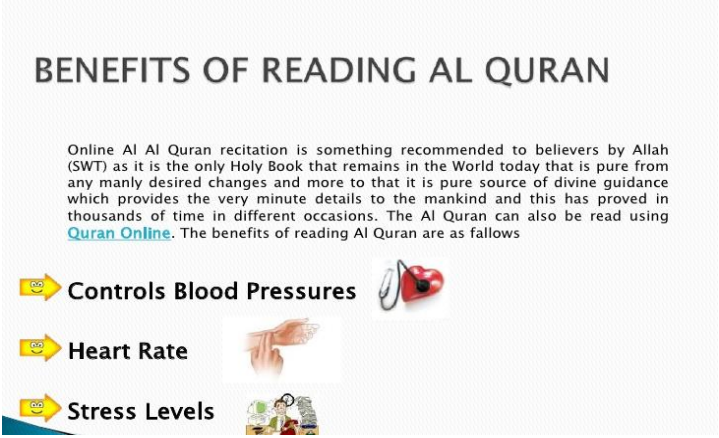
The people who wake up at nights & perform ablution (wazoo) & offer tahajjud prayer & do Sajda (prostration) by which the blood smoothly flows to the brain. This blood is fresh or blood & very useful for brain health.

It is clear to us is that every command of Allah ﷻ in the Holy Quran or the Hadees of Nabi are full of benefits & wisdom in it.

The Dua made at tahajjud is like an arrow that does not miss its target. Imaam Shaafa'ee (ra) says that it is the way of getting your Dua's accepted, a way of getting your sins forgiven, by performing it, it will bring light to your face & soul, it helps you fight your desires thus makes you closer to Allah ﷻ. It builds the love of the Hereafter in your heart. Also softens the heart & humbles you in front of Allah ﷻ. It strengthens the Qur'an that you have memorized.

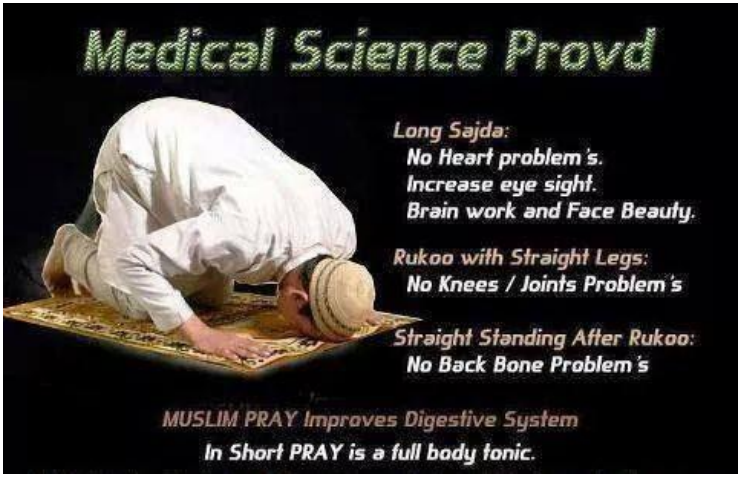
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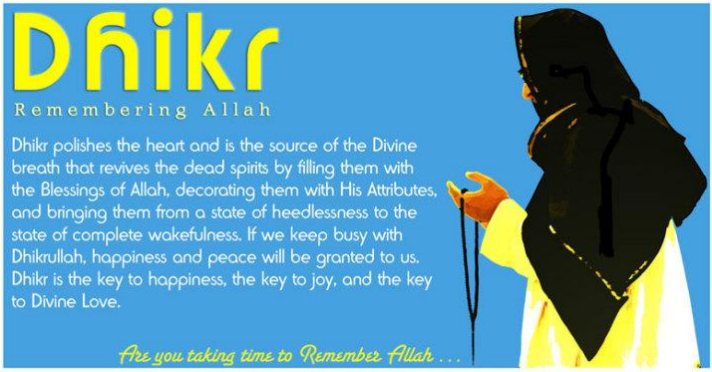



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Online Al Al Quran recitation is something recommended to believers by Allah (SWT) as it is the only Holy Book that remains in the World today that is pure from any manly desired changes and more to that it is pure source of divine guidance which provides the very minute details to the mankind and this has proved in thousands of time in different occasions. The Al Quran can also be read using Quran Online. The benefits of reading Al Quran are as fallows
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Medical Science Provd
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No Heart problem's.
Increase eye sight.
Brain work and Face Beauty.
Rukoo with Straight Legs:
No Knees / Joints Problem's
Straight Standing After Rukoo:
No Back Bone Problem's
MUSLIM PRAY Improves Digestive System
In Short PRAY is a full body tonic.


Dhikr
Remembering Allah
Dhikr polishes the heart and is the source of the Divine breath that revives the dead spirits by filling them with the Blessings of Allah, decorating them with His Attributes, and bringing them from a state of heedlessness to the state of complete wakefulness. If we keep busy with Dhikrullah, happiness and peace will be granted to us. Dhikr is the key to happiness, the key to joy, and the key to Divine Love.
Are you taking time to Remember Allah ...

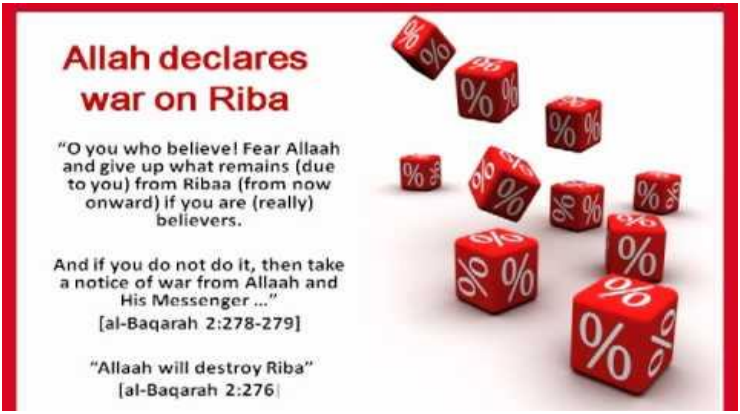


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Benefits of zakat

- Zakat implies a deep humanitarian and social-political value such as free society from class warfare, distrust and corruption.
- Zakat will balance the socio economy in the country and encourage the rich to help the poor continuously.
- Zakat is the backbone of Muslim nation's financial system that keeps money in circulation.
- Zakat also discourages hoarding and protect the muslims from many other vices, as love of wealth is the root of many immoral actions.


2:275 "Allah has permitted trade and has forbidden interest".
With Islamic Debt Help
- Stop Dealing With RIBA
- One Monthly Payment
- Cleared Unsecured Debts
- First Step Towards Financial Freedom
RIBA


Allah declares war on Riba
"O you who believe! Fear Allaah and give up what remains (due to you) from Ribaa (from now onward) if you are (really) believers.
And if you do not do it, then take a notice of war from Allaah and His Messenger ..."
[al-Baqarah 2:278-279]
"Allaah will destroy Riba"
[al-Baqarah 2:276]

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Islam for Money Matter

Riba does not justify money to be a medium of exchange and develop the love of money in several ways that disrupt the entire system of mankind.

Islam stresses a respect of money by disregard lending and borrowing

Islam guide to financing on participation by uniting money with skill as equal in volume against value by making effort, utilization and participation in gaining the purpose.

Please send your feedback about the book at my email: -

doctor.shakeelshamsi@gmail.com

End of part-1.

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